

**BUILDERS  
OF  
MODERN  
INDIA**

**Dr. N. S. HARDIKER**

**V. S. NARAYANA RAO**

**PUBLICATIONS DIVISION**








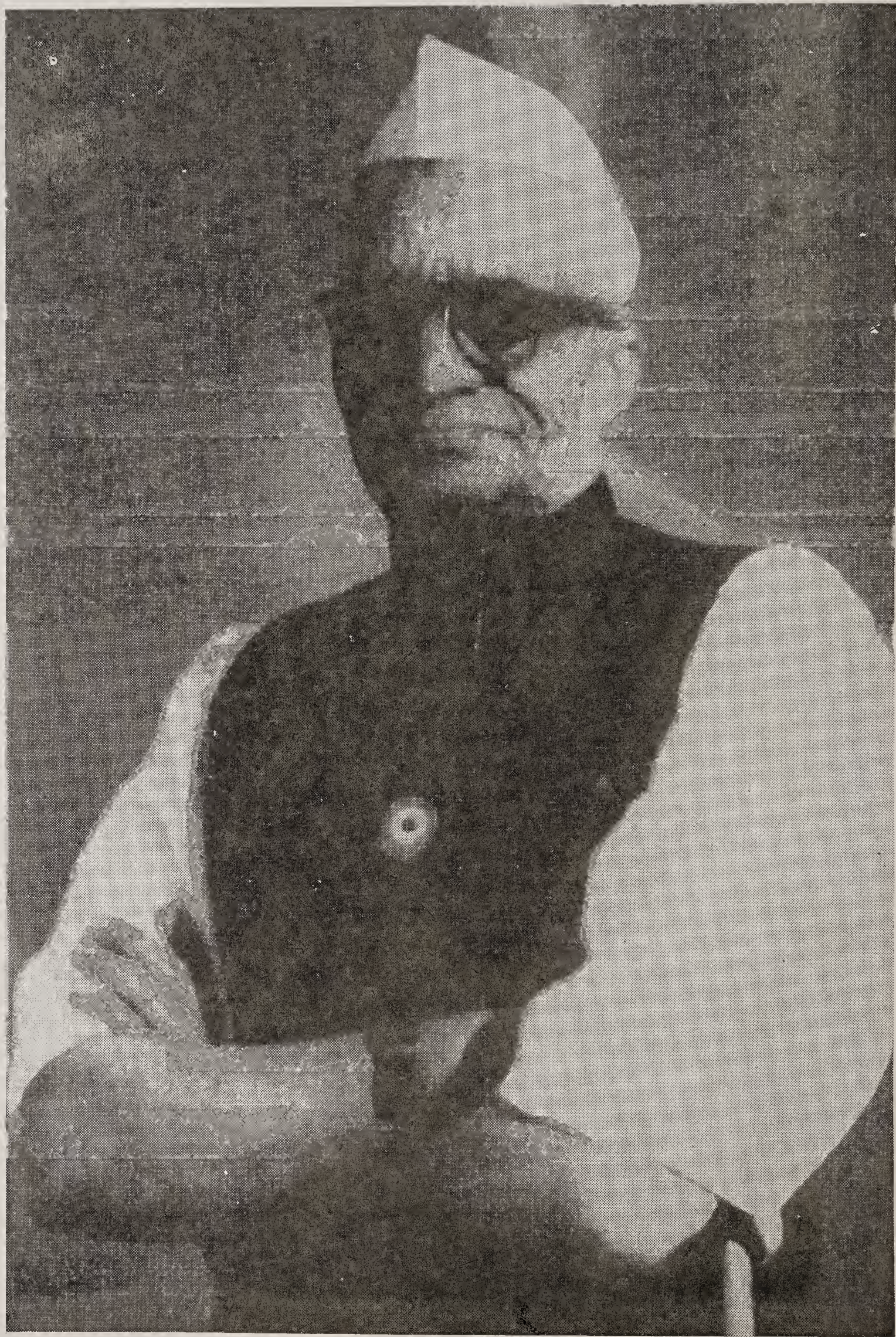
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PUBLICATIONS DIVISION  
MINISTRY OF INFORMATION AND BROADCASTING  
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## ABOUT THE SERIES

The object of this series is to record for the present and future generations, the story of the struggle and achievements of those eminent sons and daughters of India who have been mainly instrumental for our national renaissance and the attainment of independence. Except in a few cases such authoritative biographies have not been available.

The biographies are planned as handy volumes written by knowledgeable persons and giving a brief account, in simple words, of the lives and activities of the eminent leaders and of their times. They are not intended either to be comprehensive studies or to replace the more elaborate biographies.

The work of writing these lives has to be entrusted to different persons. It has, therefore, not been possible to publish the biographies in a chronological order. It is hoped, however, that within a short period all eminent personalities will figure in this series.

Shri R.R. Diwakar is the General Editor of the series.



## PREFACE

When Prof. J.B. Kripalani, taunted Gandhi that there was not a single instance in history of a country winning freedom by non-violent means Gandhiji prophetically replied, "Professor, you teach history, but I make history." A fact beyond challenge.

He not only created history but also moulded men out of dust and mind. Few are not the people scattered in different parts of the world who have not been fascinated by the life and teachings of Mahatma Gandhi, the greatest man of the century. Attracted by this great soul men of letters, thinkers, journalists, and economists have produced volumes critically analysing his way of living, thinking his philosophy and his action. New books are still coming out. Millions are of his countrymen, who gave up their all, their wealth, their occupation, their homes, kith and kin, schools and colleges and pleasures of life at his call, all voluntarily. They faced lathi, tear gas and bullet. Unknown is the number of men and women who courted arrest, imprisonment, internment and externment with cheer and ennobling pride.

In the words of Dr. Sarvepalli Radhakrishnan, the philosopher President of India, "Men of faith and dedication, conviction and sanity are the followers of Gandhi's ideals and creators of the future. They are the hope, the promise. We have to work for the fulfilment of the new social order." The central figure of this book Dr. N.S. Hardiker was one of such men as defined by Sir Radhakrishnan.

Hardiker, while in far off America heard of the movement initiated by Gandhiji and came back post-haste to his motherland, giving up his education and forfeiting his future career. Realising that an indisciplined nation cannot win freedom easily, he lent all his time and bent all his energy in building up an army of youths wedded to the philosophy of truth and non-violence of Gandhiji. The hard life that he led in his younger days stood by him during all his life time.

A strict disciplinarian, Hardiker, who came to be known as 'Senapathi', was no soldier and led a wandering type of life of a bachelor, organising the Seva Dal throughout the length and breadth of the country. After the conversion of the Hindustani Seva Dal into the Congress Seva Dal, the Youth Movement in India got a set back and took different turn than what had contemplated and planned. His idea to organise the Youths into a non-political independent organisation was frustrated. It became a hand-maid of politicians, who had their own axe to grind. Hardiker, rather became sad and dis-illusioned by this development. His wander lust was scotched. He was also getting aged. Taking note of this change, his friends compelled him to stay at Ghataprabha. But the zeal, zest and creative talent in him could not be suppressed. It began to flower and resulted in the building up of the unique Karnatak Health Institute Complex, which stands as a living monument to the strenuous life of one of the builders of modern India.

“Unfortunately”, remarks Dr. Radhakrishnan, “the so-called Youth movements, student behaviour, strikes and demonstrations, do not lay sufficient stress on the need of self-discipline. In the name of grievances, which some people seem to enjoy, they encourage self-indulgence and defiance of established authority. They are symbolic of the spirit of dissent in an aroused nation. If nations are to preserve their spiritual health, they must check the increasing tendency to dishonesty in public life, corruption in business *etcetera*.”

Let us hope that the self effacing life of the patriot Dr. Hardiker and the note of warning sounded Dr. Radhakrishnan will not go unheeded, and unnoticed.

When Shri R. R. Diwakar asked me to take up this work, I felt rather diffident owing to poor state of health. I was aware that I had to go to Ghataprabha and to Hubli to study various available material and to meet associates and volunteers of Dr. Hardiker. But the assurance extended to me, Dr. M.K. Vaidya to look after me during my stay at Ghataprabha encouraged me to undertake the journey and stay there for a couple of weeks,

delving through valuable literature and making copious notes. I can never forget the affection and care bestowed on me by Dr. Vaidya, members of his family and in particular Sri. Vimala Kulkarni. Sri Gurunath Joshi gave me company.

A.R. Shevade, Printer and Publisher, Hubli has very kindly permitted me to make use of books and pamphlets by Dr. N.S. Hardiker and on him by K. Sampathgiri Rao, S.B. Managoli, R.V. Karigudri and others. I have also made use of unpublished writings on Dr. Hardiker by K.A. Venkataramiah and S. Vasudeva Rao.

I have received hearty cooperation from friends, followers, volunteers, associates and admirers of Dr. Hardiker. I am grateful to R.R. Diwakar, D.P. Karmerkar, Dr. B.V. Keskar all who were Ministers in the Centre; S. Nijalingappa, Ex-Chief Minister of Karnataka; Jayathirtha Rajpurohit, Registrar, Gulbarga University; Dr. Suryanath Kamath, Srimathis Kamaladevi Chattopadhyay Chairman, Sangeet Natak Academi, New Delhi, Vimala Rangachari, Bangalore; Padmavati Naragund, Ghataprabha; Uma Bai Kundapur, Hubli; Krishnamurthy Puranick, Gokak; B.N. Kanguri, Ghataprabha; M.C. Mathanda, Coorg; M.H. Koujalgi, S.N. Subbha Rao, Gurunath Joshi, Dr. N. Achuyut. N. Govardhan, C. Rajagopalachari, M. Vijender, L.S.S. Sharma, S. Mani, L.B. Padaki, M. Govardhana Rao, B.V. Balaji, K. Krishnappa, Parthanarayan Pandit and others. If some names are not mentioned let me assure them it is not intentional. Space also restricts my mentioning every one's name.

Mr. Joseph Samuel has not spared himself in typing the entire manuscript.

I am thankful to all from whom I have received help in the preparation of this work and to the publishers, Publications Division, Government of India, New Delhi.

Bangalore

*V. S. Narayana Rao*

June 1982



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## Early Years

**T**HE MOST POPULAR, mighty political organisation in this country, the Indian National Congress, has thrown up top ranking leaders, martyrs and countless number of men and women, whom any country can be proud of. They gave away their all, including their lives in the cause of the freedom of Mother India, whom they loved and adored passionately.

Many illustrious persons, including a few Britishers who ruled over this country of continental dimensions, without any distinction of class, colour, caste, community or sex have guided it towards its destined goal over years. The Indian National Congress was founded by a retired British Civil Servant A.O. Hume in 1885.

In the early years the Congress was only a supplicating association of the few English educated people, begging for some reforms, opportunity to be associated in the governance of this land. But over the years, as it began to gather strength and backing of the populace it became a mighty force, like the rising bellying waves of the ocean, to be reckoned with. The objective of the Indian National Congress was declared as an Independent and United India where no class, community or group may exploit another to its own advantage and where all the elements in the nation shall cooperate for the common good of the country as a whole and the advancement of the people of India in all spheres of life.

Attempts to achieve this goal by the force of arms, by armed rebellion, by the bomb cult proved ineffective and they were put

down by the Government with the help of the military and the police, whose personnel were all Indians. The Indian Arms Act had deprived the people of arms and had emasculated them. Though sporadic attempts were being made to oust the alien government by armed rebellion, it seemed to be a remote possibility or almost impossible.

At this juncture the apostle of non-violence appeared on the Indian political horizon. Under the inspiring and unsurpassed leadership of the great Mahatma, the hitherto supplanting organisation took a new turn and shape became a challenging force to be reckoned with in a short course of time, by the mighty British Empire which ruled the Seven Seas and boasted that the sun never sets on its Empire. Britain had quelled rebellions by the might of arms, coupled with political strategy and unbecoming intrigues. But it found itself in difficult waters to face the new weapon of non-violent non-cooperation and satyagraha forged, shaped and guided by Mahatma Gandhi. The new weapon attracted large number of people in all walks of life and drew world wide attention. One of these attracted by the new method was Narayana Subba Rao Hardiker, who was then a student, studying for higher course of medicine in far off America. His patriotic sensitive heart rebelled against the racial domination and discrimination which British rule had imposed on ancient proud India, resulting in social, cultural and moral degradation. At the call of Mother India he hurried back, giving up his studies. He played a prominent part in freedom's struggle, over a stretch of years till the goal was reached.

There is a strange definition of greatness. That person is great who makes a large number suffer voluntarily either him or for an ideal which he unravels, upholds and propagates. Of course, this excludes mercenaries who are paid to carry out the behest of himself or the organisation which he builds up. Greater the number, greater is his greatness. Religious leaders could be classified under this heading. M.K. Gandhi, may not be a religious leader in the strict sense, but still he was successful in attracting a mighty number of people to suffer and sacrifice for

the great ideal of love, non-violence and peace which he propagated and became the Mahatma. Hardiker became one of the followers of Mahatmaji.

Hardiker's ancestors belonged to the village Hardi in Chip-lun Taluk of Ratnagiri District in Maharashtra. It is from this village that he begets his name Hardiker. Later on his ancestors moved on to Anavatti, in Shimoga District of erstwhile Mysore State. Subba Rao, father of Hardiker came down to Dharwar as a boy to prosecute his studies. In course of time, he got married, became a family man and settled down in Dharwar. He became a Government Servant. His wife Yamunabai gave birth to a dozen children, of whom five died early and seven survived. N.S. Hardiker, the seventh child was born on May 7, 1889.

Subba Rao died of plague. It seems he left a small savings with a friend for safe keep. But the friend betrayed the trust reposed in him and played false. The burden of maintaining this large family devolved on the poor uneducated woman. Taking pity of the situation, the eldest son, hardly in his teens was provided with a job. This was hardly sufficient for the maintenance of the family. So the second son, who had gone to Poona to further his studies was called back to support the family. He became a teacher on a monthly salary of Rs. 15 at a private school in Bijapur.

While things seemed to be shaping well another blow fell. The eldest boy in Dharwar was snatched away by cruel death. Under this circumstance Yamunabai sought shelter under the roof of her sister at Kalghatgi in Dharwar District. Narayana, or Nana as he was known by his pet and shortened name also went to Kalghatgi. Later, he went to Bijapur and joined his brother who was a teacher, there. Misfortune was dogging the family's footsteps. Nana's elder brother Ramachandra also fell a victim to the then incurable terror plague. What then should the poor mother do now?

She could not earn. So she wended her way to Poona, with Nana and another son, where Yamunabai's another son was working as a compounder, under a doctor. The merciless death was

stretching its wings carrying death and grief everywhere. It spread its wings to Pune also. People were forced to abandon their homes and go and live in temporary sheds constructed outside the city limits. It became young Nana's duty to carry food to his brother living in the camp, cooked by his mother. This continued for some months during 1902—1903.

Bhavrao Shevade, a cousin of Nana, son of his aunt, seeing the great distress of his aunt Yamunabai, sent for Nana to come and live with him at Hubli. He was a landlord. Nana came to Hubli and hence forward lived with him. He became a member of the family. Bav Rao's son, Ramarao and his sister Gangabai looked after him. Bhavrao's wife Umabai became a second mother to him.

While at Pune, Nana had completed his primary education in Kannada was in Marathi Middle School. When he came to Hubli he joined the famous Lamington High School in 1904 and studied upto the fifth standard.

Two years later, in 1906 his mother Yamunabai suffering from poverty and penury, sorrow stricken by the passing away first by her husband followed by successive bread-winning sons made her life miserable and death put an end to her suffering in 1906. Nana was then 17 years of age.

Ever since his younger days it was Nana's misfortune to share the sorrows and sufferings of his mother. Life was not milk and honey for him. He had little inclination to study. From his boyhood days his thoughts were centred round as how to mitigate the sufferings of the sufferers. He was proficient in Marathi language which he had acquired by birth. He became an avid reader of 'Kesari', the popular weekly of Maharashtra edited by Lokamanya Bal Gangadhar Tilak, the great nationalist.

## The Sweeping Spirit of Swadeshi

IN INDIA, the ambition of a very large number of young men, who pass through educational institutions, is to secure employment under the Government. In the words of Dr. M. Viswesvaraya, "Official employment is sought for because once a man gets into service, whether efficient or weak, wise or imprudent, he is practically sure of a competence for the rest of his life". English education was job oriented.

This general prevailing attitude made the guardians of Nana to admit him to the High School so that he may duly qualify himself to get employment in Government service. But Nana was made of a different mettle. The 'Kesari' had instilled in him the spirit of Swadeshi and an urge to work for the emancipation of Mother India from foreign yoke. The spirited writings of Tilak had roused in his young heart the desire to do whatever was possible for a young man of his age. Lokamanya had also shown the way. He had given a new shape and colour to the Ganapati festival which is universally observed by all Hindus. Shivaji's birthday had been revived and a spirit of nationalism infused into it. Shivaji was depicted as a great national leader who wanted to free India from the domination of all foreign rulers. These festivals were stretched over a week or more days. During this period tales were told, songs were sung in praise of Hindu deities and heroic personages who suffered and sacrificed for Dharma, Truth and culture of the Hindus. It made the people to feel proud of their ancient culture and civilization. It gave an opportunity for people to come together and work in unison towards a common objective. Physical culture displays became a part of these festivals offering scope for the improvement of physique and physical skill.

Swami Dayananda Saraswati founded the Arya Samaj, giving an opportunity for Hindus of various sects and groups to come together under the broad canopy of Hinduism. It gave an opportunity for Hindus who had gone into the fold of other religions to come back to the orbit of Sanatana Dharma. It made the people more militant to uphold and fight for their religion. The strident voice of Swami Vivekananda reverberated throughout the length and breadth of India and crossed even the seas. His glorification of Hinduism as an all embracing Universal religion opened the eyes of people in western countries. His writings and speeches were tinged with a spirit of nationalism.

This period may be termed as the era of renaissance in the history of India. Calcutta was the capital of British India. The haughty behaviour of the ruling class, the economic exploitation of the country, the strangulation, and killing of indigenous industries had made the country poor. Numerous families were thrown out of employment. They became restless and discontented with the governance of the country. Hindus and Muslims were alike feeling the pinch of hunger and the injustice that was being perpetrated by the Government.

Sensing danger to their Empire, in the coming together of Hindus and Muslims, Lord Curzon divided Bengal into two—during 1905—into East and West. One portion became predominant with Muslims and another with Hindus. His act opened the eyes of the people to the policy of the rulers to divide and rule. It made them realise the truth in the saying, 'Unity is strength'.

Great national leaders like Bipin Chandra Pal, Rash Bihari Ghosh, Surendranath Banerji, Rabindranath Tagore and others carried on ceaseless propaganda exhorting the people to maintain unity and strive for the unification of Bengal. Boycott of British goods and encouragement of Swadeshi, Hindu-Muslim unity became the main plank of the agitators.

The novels of Bankim Chandra Chatterjee in Bangali helped to instil patriotic fervour. The song 'Vande Mataram' became a national song of India. The song first appeared in the book

of Chatterjee in 1883. In the Calcutta Congress session of 1886, Rabindranath Tagore sang the song in his melodious voice and made it popular. It was sung from numerous platforms all over India. It glorified Mother India with 30 crores of her sons to protect her honour and dignity. Chatterjee's novels were translated into various languages and became very popular.

Sir Henry Cotton, I.C.S. Retired Chief Commissioner of Assam who presided over the twentieth session of the Indian National Congress held in Bombay in 1904 pays high tributes to leaders of India. He said in his address to the Congress:

“Patience and perseverance, persistence, in good repute, and evil repute, earnestness and resolution, these are the attributes of the leaders of a National Movement. I make bold to say that these are the qualities which your leaders possess. You may well be proud of them. They are all household words not only in this Congress camp but in hall and hamlet, in the palace and in the cottage. They have earned name and fame and their memory will be, cherished by a grateful posterity”.

“You are working together in the formation of a national movement, with common sentiments of interest and patriotism. The different races, the numberless castes, classes and creeds of India are welded together in your ranks”.

“Indian patriots look back on their past with a just sense of pride, and they know that India will again take her own rank among the nations of the East. They are striving for the attainment of this ideal which however, it may be marred or delayed in execution, is sure in the end”.

“Strive to show yourselves constantly worthy of your cause. Be tolerant, towards all. Remember that moral improvement is the only source of real unity and as such of dignity as well as happiness”.

What rousing tributes by a foreigner belonging to the ruling class and how prophetic!

The song ‘Vande Mataram’ became so popular that people would greet each other as Vande Mataram. Vande Mataram

became a clarion call. Bipin Chandra Pal started a newspaper under the name of 'Vande Mataram' in 1906. Prior to this, in March 1868, Motilal Ghose started the publication of Amrita Bazar Patrika. Both these newspapers were widely read. 'Vande Mataram' song was banned by the Government from being sung in public.

'Vande Mataram', edited by B.C. Pal became the medium of fiery articles of Arvind Ghosh. Arvind Ghosh, was then a professor at Baroda. He threw up his job and came down to Calcutta to take a leading part in the unification movement of the divided Bengal. When he was wanted by the police he fled to Pondicherry, which was then French Colony and sought shelter there. Later on he gave up politics, became a philosopher and founded the world famous Arvind Ashram there.

In a way the partition of Bengal proved itself to be a blessing in disguise. It generated feelings of self-respect, self-reliance, self-sacrifice, self-abnegation, and more important self-assertiveness. It helped to kindle patriotic feelings throughout the length and breadth of the country.

One of the exemplary figures thrown up by the unification of Bengal movement was Aswini Kumar Datta, M.A., B.L. He was offered the appointment of a District Magistrate. He refused and chose to serve the people and make the people independent and not to depend too much on the Government. He wanted to make them self-reliant. He started a school at Barisal, taught and inspired the students in many ways, including love for fellow-men and an urge for freedom. He promoted women's education. From 1880 onwards for three decades Aswini Kumar worked among the people of Bengal. He started Swadeshi Bandhari Samiti with 159 branches. In one year the Samiti settled 523 legal disputes out of Court. He carried on a campaign for prohibition and succeeded in effecting the closure of 51 wine shops out of 52 dealing in imported liquor in the District. He established hundreds of Primary Schools. The Samiti organised as well managed postal system. In short the Samiti ran a parallel Government without any trace of violence. He became an undisputed

leader of the people. Sister Nivedita says of him, "What Aswini achieved in averting famine calamity with his private resources is without a parallel. He did this without the help of the government". In fact, Government had exported Rs. 23 lakhs worth of paddy outside Bengal and were not a little responsible for creating artificial famine.

Alarmed by the growing strength of the Samiti, Government declared it unlawful organisation. Aswini conducted meetings all over Bengal to undo the partition of Bengal. The meeting organised by him in Calcutta on April 14, 1906 was attended by stalwarts like Surendranath Banerjee, Bepin Chandra Pal, Abdul Rasul, Bhupandranath Basu, Motilal Ghose and others. Volunteers defied ban order by shouting 'Vande Mataram'. Police, under the command of Emerson, Commissioner of Police, lathi-charged the people. He organised and gave impetus to Swadeshi movement. From 1906 to 1923 he was incarcerated several times. These incarcerations told on his health. From 1913 onwards either he was in jail or in sick bed. He died in 1923.

Aswini Kumar was a forerunner of the Gandhian non-co-operation movement in which Hardiker participated.

Lokamanya Tilak also opposed the partition of Bengal and wrote articles to this effect in his journal "Kesari". He protested against separate electorates for Hindus and Muslims. He preached boycott of British goods, encouragement of Swadeshi and no-tax payment. All these were taken up by Gandhiji 15 years later.

Bengal did not groan an agony. It roared. The tremendous upheaval of popular feelings in consequence of the partition constitutes a landmark in the history of our national progress. All sections of the Indian community without distinction of class, caste and creed were moved by a common impulse acted together in offering resistance to a common wrong. A wave of true national consciousness swept over the province.

The twenty first session of the Congress was held in (Varanasi) Benaras in 1905 under the presidentship of Gopala Krishna Gokhale. Gokhale's policy was moderate and constitutional. He carried on almost single-handed combat against the

Viceroy Lord Curzon in the Legislative Council. Curzon had great respect for Gokhale and once wrote to him, "God has endowed you with extraordinary abilities, you have placed them unreservedly at the disposal of your country."

Gokhale who was known for his temperate language and unfailing courtesy, characterised the rule of Curzon as Aurangzeb-ian. To assuage and counter the feelings of the public, the British Government decided to send Prince George, the Prince of Wales, (later King George V) to India. The same device was resorted to 15 years later when Gandhiji was launching the non-cooperation movement.

At the Benaras session, the moderate Congress moved a resolution welcoming the forth-coming visit of the Prince of Wales. Hitherto such resolutions giving expression to loyalty would never meet with opposition. But the partition of Bengal had tended to shake the loyalty and confidence in the just rule of the Government. Even moderates like Lala Lajpat Rai and Surendranath Banerjee opposed the resolution. However, the crisis of the Congress splitting into two was averted by the tactful handling of the situation by the President Gokhale.

The next session of the Congress was scheduled to be held at Calcutta. Extremists like Arvind Ghosh, B.C. Pal and others wanted to make Tilak the President of the session. The moderates were alarmed at this move. They considered Tilak as a fire eater. They sent a cable to London and got Dadabhoy Naoroji, to preside over the session. He was 81 years of age and this was the third time that he was presiding over the destinies of the Congress.

For the first time he used the word 'Swaraj' to indicate in clear terms what the Congress wanted from the British Government. He said, "We do not ask for favours, we want only justice. We want self Government or Swaraj like that of the United Kingdom or Dominions". "Freedom is the very breath of our life. We stand for liberty. The whole of the administration must be in the hands, there should have been no present poverty, wretchedness and dissatisfaction of the Indian people".

Resolutions were passed on the Partition of Bengal, Boycott, Swadeshi and National education.

At the next Surat Congress session the extremists again tried to get Tilak to Preside over it. But the Reception Committee proposed the name of Rash Behari Ghosh. The name of Lala Lajput Rai was also proposed. But he and Sardar Ajit Singh had been deported to Mandalay in 1907 and released just in time. But Lajpat Rai declined the presidentship. To avert a clash, Tilak suggested that the draft resolution which had excluded any reference to Swaraj, Swadeshi and National Education be included and the extremists would extend their co-operation. But this was not accepted. When the session commenced a clash ensued between moderates and nationalists or extremists as they were termed. The session broke up in pandemonium.

Taking advantage of the cleavage in the Congress the Government non-Chalantly resorted to repressive measures. Repression was particularly intense in Bengal. A meeting of the Bengal Provincial Congress Committee presided over by Rasul was dispersed by lathicharge. Surendranath Banerjee was tried and fined. Bhupendranath Dutta, brother of Swami Vivekananda was arrested. A number of nationalists were deported to Mandalay and Andamans. These included Barendra, brother of Arvind Ghosh. C. R. Das defended Arvind Ghosh and was released, B. C. Pal was sentenced to six months. In 1908 Birendra, Aravindo and others were arrested in what is known as Alipore Bomb Conspiracy.

Government had an eye on nationalist newspapers. In 1908 Amrit Bazar Patrika, Banjawasi and in all nine newspapers were prosecuted. Seven printing presses of newspapers were seized. Paranjape, editor of 'Kal' of Pune was sentenced, as also editor of 'Yugantara' of Calcutta.

In the Lahore conspiracy cases more than a hundred were arrested in 1909 and kept in jail custody. The trials continued till 1917 when final judgement was delivered. Some died in the meanwhile, 34 were sentenced to death, 46 given transportation

for life and the rest sentenced for various terms of imprisonment.

It is worth recording what Tilak said about repression. He said, "It is not the British that divided us. We divided ourselves and the British took advantage to rule over us."

Hot-headed and over-zealous young men especially in Bengal and Punjab strongly resented the repressive actions. They wanted to retaliate. They started manufacturing bombs secretly. Two young men, Khudiram Bose and Prafulla Chakki angered by the savage sentences imposed by Kingsford, District Magistrate, threw a bomb aimed at him at Muzaffarpur on April 30, 1908. The bomb missed him and killed one European lady and her daughter. Chakki was shot dead by the police. Khudiram, aged 16, was tried, sentenced to death and hanged.

The 'Pioneer', the English daily, mouthpiece of the Europeans, wrote, "Ten Indians will be shot for every Englishman killed."

To take effective measures against the rising tide of violence the Government promulgated seditious meetings Act and criminal law Amendment Act. Singing and even shouting 'Vande Mataram' was banned. Despite all these measures sporadic acts of violence were taking place all over Bengal.

Mostly misguided youths were involved in these acts, Government took very strong measures to put down these activities.

Tilak was fearlessly exposing and criticising the atrocious repressive acts of the bureaucrats. An earlier incident in which Tilak had to suffer imprisonment may be recalled. Pune was first plagued by plague in 1897. The only known remedy then was segregation. Military personnel used to enter houses wearing boots, throw out all articles, set fire to clothes, enter kitchen, and molest women. Tilak strongly condemned these acts. It happened that two military officers Rand and Lt. Ayres, who were known for their merciless enforcement of segregation, were murdered on June 22, 1897. A prize of Rs. 20,000 was offered

for apprehending the murderers. Damodar Chaphekar was arrested tried and hanged in this case.

The 'Times' London, and 'Times of India', Bombay, made reckless charges accusing Tilak as instigating this murder. He was arrested in July 1897, for sedition and sentenced for 18 months in September. The High Court rejected his application to appeal to Privy Council. H. H. Asquith, who later became Prime Minister of England appeared for Tilak in London, for special leave of appeal to Privy Council. It was rejected and Tilak suffered the consequence.

Tilak was again arrested on June 26, 1908 for sedition and tried. M. A. Jinnah appeared for him. A jury of Seven Europeans declared him guilty, while two Indians declared him as not guilty. Tilak himself argued the case for five days. He was sentenced to 6 years transportation and a fine of Rs. 1000.

When the judgement was delivered Tilak said, "All I wish to say is that inspite of the verdict of the jury, I maintain that I am innocent. There are higher powers that rule the destiny of things and it may be the Will of Providence that the cause which I resent may prosper more by my suffering than by my remaining free".

No permission was given to appeal to Privy Council. He was removed to Mandalay. He was released on June 9, 1914.

The long stay in jail was used by Tilak in writing the 'Gita Rahasya' in Marathi which is considered an authority and masterpiece on Bhagavad Gita. It has been rendered into various languages and has run into many editions.

Tilak founded the Home Rule League in April 1916. He was not permitted to enter Punjab to carry on propaganda.

Sir Valentine Chirol came to India as a special correspondent of the "London Times" and wrote a book under the aegis of Bombay Government entitled, 'Indian unrest'. He dubbed Tilak as the Father of Indian unrest, accused him responsible for political murders. He wrote that Tilak's gymnasiums were

Juvenile band of dacoits. Tilak used Sir Chirol for defamation in the court of London. Sir John Simon appeared for Tilak. The case went against Tilak. He was not permitted to proceed to Paris to attend the Peace Conference held there in 1919.

Young Hardiker was getting glimpses of Tilak's life from Kesari. Hardiker visualised all the qualities attributed by Sir Henry Cotton in his idol Lokamanya Tilak. The words of Sir Cotton, "Strive to show yourselves worthy of your cause. Be tolerant towards all. Remember that moral improvement is the only source of real unity and as such of dignity as well as happiness", became guidelines for Hardiker.

## Restless Wanderer

**Y**OUNG HARDIKER WAS voracious reader of historical novels. He was fond of history, geography and science. He was weak in mathematics. The historical novels of Hari Narayan Apte in Marathi and the writings of Tilak in Kesari inspired him. He founded the 'Arya Bala Sabha', where he and his young friends met to develop their bodies by indigenous exercises. He and friends collected old books and newspapers and created a library and reading room. He also opened a small shop of Swadeshi articles in the school and also at his residence in Shevades. In the shop, India made stationery articles, besides cloth and soap were made available. He used to purchase from merchants at wholesale prices and re-sell them at retail rates. What business could be turn out with little pocket money capital. It appears ridiculous, but exemplifies his ardent interest and enthusiasm to encourage Swadeshi. He was a true votary of Swadeshi.

Hardiker learnt Kannada also. To propagate Swadeshi he would hold public meetings in street corners and speak on the importance of Boycott, Swadeshi and National education. A soap-box served as the platform. He and his friends would sing 'Vande Mataram' to attract crowds. Curiosity impelled many to collect and listen to the harangues of this young man. But police would not tolerate even this young man's bravados. They would drive all of them out. Undaunted, Hardiker and his friends would repair to some other place and lecture to the gatherings.

Hardiker wanted to make the gymnasiums started by him to become more useful. He secured the services of a wrestler from Baroda who undertook to train the youngsters attending the gymnasium for a pittance that Hardiker was able to collect and pay him. Being an expert bone setter and a masseur, that is one who would cure sprains by massaging, the wrestler was able to supplement his income to some extent. It may be recalled that Gandhi and his brothers too wanted to become strong to face the tall European and tried eating flesh to gain the objective.

Hardiker often used to go to Dharwar, close by and visit Nutan Vidyalaya or New National School, founded by Alur Venkata Rao, precursor of the Karnataka unification movement. He would interest himself in physical culture classes and tell the students about the importance of Swadeshi. The same Venkata Rao raised a fund to help Hardiker to go to America. Alur Venkata Rao's songs especially the song 'Jaya Karnataka Mathe', 'Hail mother Karnataka' is very popular even to this day. At this time Tilak started the paisa-fund to collect only paisas to found a glass factory in Pune. Hardiker collected some money and sent it to Tilak.

Hardiker's activities were being watched keenly by the Intelligence Department. They would shadow him. This upset Bhavu Rao Shevade. Fearing that both of them may get into trouble Shevade destroyed the correspondence of Hardiker.

Hardiker's mother was not keeping good health at Pune. On learning this from his brother he went to Pune to see his ailing mother and at the same time to take his final examination in matriculation. He availed himself of this opportunity to call on his idol Lokamanya Tilak. Tilak was staying in Gaikwad Wada. He went there with all the due reverence of going to a temple. With some difficulty he was able to get access to the august presence of the great Lokamanya. He entered with folded hands and prostrated before him. Tilak questioned him as to what he wanted and why he had come there. Hardiker explained in a few sentences that he was a student

appearing for matric. He had come to seek his advice, guidance and blessings in the service of the country. Tilak smiled at the young enthusiast and advised him first to complete his studies, get a good knowledge of the world, equip himself better and then think of serving the country. With bowed head, paying obeisance to his Guru, Hardiker retired from his august presence.

This is the only occasion when Hardiker was able to meet Tilak. Tilak, as we have seen sentenced in 1908 and released in 1914. By then Hardiker had left for America in 1913 to prosecute his studies. Before Hardiker returned to India in 1921 Tilak was no more. He had died in August 1920. Tilak remembered Hardiker and helped him financially when he needed it badly. Hardiker used to hark back to his visit of Tilak with all nostalgic remembrance.

Hardiker returned to Hubli full of joy for having seen his Guru, Tilak and his ailing mother. This happened to be the last time when he could meet both of them. His enthusiasm cooled down when he learnt of the fact of the destruction of his papers and correspondence. He was down hearted. He respected and trusted his guardian Shevade. Even he had failed to understand and appreciate his love for the country. He felt like fleeing away from his guardian and from Hubli.

An idea struck him. He had watched pilgrims going to holy Pandharpur to worship Vitthal, on the banks of the river Bhima. Ashadhi Ekadashi was considered to be the most sacred day, when pilgrims gathered at Pandharpur in thousands to bathe in the river and offer worship to God. They would go in batches chanting the name of Vitthal all along, wearing a special saffron coloured dress and with a flag of the same colour, sacred to Hindus. He joined a pilgrim's group and went to Pandharpur, away from Hubli.

He availed himself of the occasion to address the gatherings on Swadeshi and nationalism. The crowds exhilarated him. Food was freely supplied in abundance. In due course the crowd of pilgrims melted away. Free meals were not given.

The pilgrim centre became empty. He was at sea as what to do? He had no money to buy food. He had run away from home without any forethought. At this juncture he remembered that he had a relative at Sholapur 40 miles away. In those days there was no direct railways or bus to Sholapur. His pockets were empty. The only alternative was to walk the distance. He trudged along walking day and night and at last reached Sholapur. He found his way to his relative's house hungry, wearing and tired. They pitied him. Gave him hot bath and food. He slept like a log. In a couple of days he recovered and was himself.

He could not stay at Sholapur for many days. He went to Pune and stayed with his brother for some time. This wanderlust taught him that running away from Hubli was a blunder and was improper. They were treating him with love and affection as if he was their own son. At the same time he did not like to be a burden to them. He wanted to earn. He decided to return to Hubli to stay with Shevades. On his way he halted at Belgaum. At Belgaum he got a job as temporary teacher. This gave him some money and mental satisfaction. He picked up friendship with Bandunana Hardiker, a distant relative who was working as a compounder in Kelkar's dispensary. His senior was Krishna Rao Kabbur. Anliker, who later jointed Hardiker on his sojourn to America also became a friend. Swadeshi was the cementing bond which tied them together. Krishna Rao Kabbur went to Bombay seeking better opportunities and emolument. He got employment in a textile mill. Better luck awaited him. He got an opportunity to go to England with the help of an European officer for higher studies.

At this time Professor Ramamurthy of Andhra, who was reputed as Indian Hercules was camping at Belgaum with his troupe. He had built up the strength of a Sandow. He would bear the weight of an elephant standing on his chest. Stopping a motor car in motion, breaking iron chain, allowing a stone slab to be broken on his chest were some of the extraordinary feats of strength which he would display to the public in his

circus. He desired Indian youths to develop health and strength by physical exercise. He would go to educational institutions and address students how, he, who was physically weak had built up his bodily strength by regular exercise and proper dieting. He was the harbinger for starting of physical culture institutions in South India.

Lokamanya Tilak had dubbed Rama Murthy as 'Abhinava Bhima', after Bhima of Mahabharata fame. Hardiker approached this Bhima of modern times and sought employment stating that he knew Kannada and Marathi. The Professor employed him to go in advance Dharwar and Gadag and arrange for the circus troupe to stay in these places to exhibit their skill. After going to these two towns, he returned to Hubli.

The results of the matriculation examination were now published. He had not done well at the examination. He was apprehensive of his getting through. As apprehended, he did not get through. Bahu Rao Shevade was rather disappointed at the failure of his charge Hardiker. He wanted to wean him away from other activities and concentrate on studies. Knowing Hardiker's desire to earn, Shevade asked him to approach the Mamaltadar of Hubli to provide him with some job. Shevade, had sounded the Mamaltadar in advance to give some employment to Hardiker. Hardiker did not want to secure under an alien Government which had subjected his country. In an interview with the Mamaltadar, he bluntly and courageously told him that he was not agreeable to serve a foreign Government. He lost an opportunity to enter Government service for good.

Even though Lokamanya Tilak was sentenced and shipped away to Mandalay to suffer his long term of imprisonment, K. P. Khadilkar shouldered the responsibility of editing and publishing the 'Kesari' in Marathi. A Kannada version of this was being published by one Bindu Rao Mutalik Desai from Dharwar. There being no sufficient printing facility at Dharwar the weekly journal was printed at Hubli and published from Dharwar. Hardiker offered his services to Bindu Rao, promising to look after proof reading and translation. He was permitted by the

editor to translate easy passage from Marathi to Kannada. Being satisfied with the work Hardiker, he fixed him on a salary of Rs. 15 per mensem.

Once Hardiker took upon himself the liberty of writing out a note, and getting it published in 'Kannada Kesari', it did not go to the editor for his approval. It came to notice only, when a printed copy was sent to Mutalik Desai, the editor. The note breathed revolution. If this was brought to the notice of the Government, it was sure to result in drastic action being taken against the journal, the printer, publisher and the editor. Bindu Rao ran down to Hubli, greatly perturbed by the action of Hardiker and with difficulty managed to get back all the copies that had been posted. A printed sheet was pasted on this offending note and copies released for publication. Of course, it was not Hardiker's intention to bring trouble to the paper or to Bindu Rao. It was done purely in youthful zeal.

Hardiker was not satisfied with the work that he was doing for 'Kannada Kesari'. He had no freedom to express himself. He was merely a translator and a proof reader. His aspirations were higher. So his thoughts turned to Bengal and Calcutta, the centre of National activities in those days. His friends Govind Anklikar and Nadgir of Kundgol had gone to Calcutta to study for medicine. He thought, "Why not I also proceed to Calcutta and join the National College, headed by Arvind Ghosh?" He had read and heard much about Arvind Ghosh, the great nationalist, who was working as a Principal of the National College for a pittance. It did not take much time for Hardiker to translate his thought into action. With only sufficient money for the railway fare, which he had earned, he left for Calcutta by train. He broke his journey at Benaras, the holy city, stayed there for a couple of days and continued his journey onwards to Calcutta.

He joined the National College run by the National Council of Education at Calcutta. Arvind Ghosh was editing and publishing 'Karmayogin' and contributing articles to 'Bande Mataram'. Hardiker drew inspiration by reading these articles.

He completed Seventh standard, which was equivalent to F.A. or Intermediate or Pre-University Course, which made him eligible for higher course of university. He joined the Medical College.

Calcutta was breathing and breeding revolutionaries. They had gone underground and it was not easy to get at them. The strong action taken against Lokamanya Tilak had driven revolutionaries to go underground. They believed in violence and bomb cult. They thought that by doing away with top English officials, especially those who were anti-Indian and cruel. They could strike terror and make England to think twice before doing so. After all, they were ruling the vast country with the help of a handful of civilians. That was the logic of their thinking. Some of the noted revolutionaries were V. D. Savarkar and his brother Dr. N. D. Savarkar, Hedgewar of Nagpur founder of the Rashtriya Swayam Sevak Sangha, and others. A number of them were foreign returned. However, highly educated and cultured these Indians were, they were looked down as belonging to a slave country. This had made them more ardent to secure the freedom of India.

The revolutionaries were very active in Bengal and to a lesser extent in Punjab and United Provinces, since the days of the partition of Bengal. Hardiker came to know both V. D. Savarkar and Hedgewar (who is worshipped as 'Doctor' by the R.S.S. and one or two others). But he had now become more mature and concentrated on his studies and did not flitter away his energy in extreme activities.

One or two instances may be sighted to illustrate how these suspect revolutionaries were being treated. G. (Ganesh) V. Savarkar was arrested, given life sentence and taken away to Andaman islands, wherefrom it was impossible to escape from the jail. He was awarded 25 years imprisonment, when he was 27 years of age. He contracted tuberculosis in jail for want of nourishing food and was brought back to India in 1921.

Vinayak Damodar Savarkar was then studying for Bar-at-law in London. He was arrested for alleged complacency in various

revolutionary crimes and being in production of bomb making literature. He was arrested in London and brought back to India in a steamer, hand-cuffed under very strong military escort. In spite of the strong escort and vigilance, he jumped into the sea, near the shores of free France and swam ashore. But his effort to escape was not successful. He was brought back to India and given life sentence in 1910, and spirited away to Andamans where his brother Ganesh Savarkar was undergoing his term. V. D. Savarkar's life is a saga of adventure full of thrills and suffering.

Patriotic dacoit groups were also raiding Banks to amass money. In 1907, Anusulan Samiti, Swadeshi Bhandar and other youth organisations (in all seven organisations), were declared unlawful.

## Becomes a Doctor

LIFE IN CALCUTTA to the medical student was not a bed of roses. It was a life of struggle. First, the Maharashtra Club gave him shelter. One of the members gave him a little place to live in his own room. He was allowed two meals daily at the lodge at the expense of the member. Balavantarao Khaparde of Amroti took keen interest in him and made necessary arrangements for his lodging and boarding. Six or seven room mates used to share three meals brought from a Gujarati hotel. He used to work as a cleaner of tables in the hotel and earn his food. He used to do marketing for the Maharashtra Club and earn some annas. There was also a Karnataka Club. He would carry meals to the members from a hotel. The members would often invite him to share their food. Dr. L. C. Ankliker, M.D, would give him the use of his books and allow him to share his room during day time. Hardiker used to sleep after midnight when quiet was restored on a broad step of the stair-case and get up early in the morning before others awoke and the place became active. He often used to walk six miles to the College to save train fare of a couple of coppers.

Hardiker was on friendly terms with the members of the Maharashtra Club and the Karnataka Club. Hardiker, Ankliker and Nadgir were prominent members of the Karnataka Club and were known as trio. They used to spend long hours dreaming and talking of the future. They were attracted by the excellent work that was being rendered by Christian Missionary hospitals.

Their motive may be different, but the humanitarian work which they were doing was praiseworthy. They had an occasion to visit the hospital at Mivaj run by Christian Missionaries. Dr. Wanlers was the Chief Medical Officer and his sympathy and kind treatment of the poor was highly appreciated and attracted patients from far and near. The Missionary hospitals were more popular than Government hospitals. The Missionary hospitals were decorated with pictures of Christ and his disciples. Sentences from the Bible that Jesus was the Saviour of the poor and those who embraced Christianity would go to heaven were boldly displayed and brought to the notice of the patients. Magic lantern lectures were arranged depicting the life of Christ. Street corner lectures were a common feature. Copies of Bible with beautiful covers were freely given to students. Hardiker and friends, would sometimes attend these street corner lectures out of curiosity. But Hardiker never felt like giving up Hinduism. None the less his admiration for the Christian Missionaries who came from far off England to spread the message of Christ and win over the people to become Christians was bountiful. They took the trouble of learning provincial languages too. Calcutta being a metropolitan City leaders from various parts of the country were coming there often. Public meetings were being arranged where these leaders spoke. Surendranath Benerjee, was known to be a great orator, who would hold the audience spell-bound for hours together. Bipin Chandra Pal and Lala Lajpat Rai and others were also good orators. Those three, ie., Bal Gangadhar Tilak, Bipin Chandra Pal and Lala Lajpat Rai were known as Bal, Pal and Lal trio. Hardiker would take every opportunity to attend these public meetings and listen to their oration. These things brought him closer to the Congress.

The year 1911 was marked by the transfer of the capital of the Government of India from Calcutta to Delhi. The day of transfer was made very impressive and important. King Emperor came from London to preside over the ceremonial function held at Delhi. The King took the opportunity to annul the partition of Bengal. Calcutta became the provincial capital of unified

Bengal and Delhi the capital of the entire Indian Empire of the British. A resolution was passed at the annual Session of the National Congress held at Calcutta appreciating the transfer, in these words, " Delhi is the eternal City of Hindustan and is associated with the most glorious and romantic memories of both Hindus and Mohammedans and this change of capital of India from Calcutta to Delhi will be most deeply appreciated by Indians." Needless to add that this eternal city is continuing to be the Capital of Independent India too.

Hardiker attended the Congress session held in Calcutta and served as a volunteer. This gave him an opportunity to come into close contact with Congress leaders and the youth of Bengal. Every experience stood by him in giving proper shape to the Hindustani Seva Dal which he founded after his return from America.

Ramsay MacDonald, leader of the Labour party of England, sympathetic to Indian aspirations was expected to preside over this session. Hardiker was naturally eager to see and listen to this leader from a foreign country. But the death of his wife did not enable MacDonald to come to India to preside over the session. In this absence Pandit Bishen Narayan was unexpectedly asked to preside over the session. He was a moderate and said that the annulment of partition and the transfer of the Capital was a triumph of constitutional agitation.

Hardiker by dint of hardwork and study, in due course, appeared for and passed M.E.P & S of the college of Physicians and Surgeons of Calcutta in September 1913. He took the degree during a period when the racial feeling was running very high. In fact, the Calcutta University was not admitting Indians to higher studies during this period.

Again it is in this period, a group of Sikhs of the Gadar Party tried to dump arms at Dum Dum Port near Calcutta. A number of Sikhs had migrated to Canada and settled down there as agriculturists. They were inspired and instigated by one of the extremists that India could be reconquered by force of

arms and that Indians in the Indian army were ready for a rebellion. All that required was some instigation, prodding and show of co-operation from outside. Convinced of this argument, Sikhs, numbering about 300 chartered a Japanese ship 'S. Kamagatamaru' and tried to land near Calcutta. The Government got previous information and spoiled the entire project.

Hardiker was not distracted by the news of such activities. On the other hand he and his two other friends Ankliker and Nadgir were very much impressed by the humanitarian work of the Christian Missionaries who had come to India from distant lands and serving the sick and the deserving through their hospitals. It was a blot of Indians for not having established similar institutions. The trio wanted to blot out this deficit and at least found one hospital like the Dr. Wanlers hospital which they had seen at Miraj.

Calcutta University had slammed its doors against Indians from acquiring higher qualifications. So the only course was to go to a foreign country, get admitted into an University and acquire necessary knowledge and skill in medicine to serve the people. They tentatively decided that Ankliker should specialise in surgery, Nadgir as a physician in medicine and Hardiker in Public Health Sanitation.

Indian students would naturally proceed to England where they could get better facilities as India was a part of the British Empire. But that they were under the suzerainty of England as a slave nation was rankling in the minds of these three patriotic Indian youths. It was an anathema to think of going to England for higher studies. Hence they decided to go to America—a free nation—for higher qualifications.

Once the decision was taken correspondence was opened with various universities of America teaching medicine. They went through available literature pertaining to these universities and finally decided to take up the courses of study offered by the Michigan University at the City of Ann Arbor.

To go to a foreign country permit or passport has to be obtained from the Government, for this identification and good

conduct certificate has to be obtained from the Collector of the District. Hardiker's name had been black listed for his so termed political activities. So he sought the help of Rao Bahadur Karandiker, who was an officer in the Education department of the Bombay Government. He had served in various capacities in Dharwar and was on very friendly terms with Subba Rao, father of Dr. Hardiker, who was also serving in the same department, though in the lower rungs. Subba Rao and Karandiker would often sit together for hours playing chess and chit chatting. After the death of Subba Rao, Karandiker was evincing interest in the welfare of the deceased son Hardiker. With the good services of this Samaritan Hardiker was able to get the required identification certificate.

One hurdle was got over the good services of Karandiker. But still there were other obstacles to be got over, the main one being sufficient money for travelling and other expenses. It was estimated that a sum of Rs. 25,000 would be required for the purpose. It is astonishing that a boy who could not spare 25 paise should be thinking of collecting such a big sum of Rs. 25,000. Hardiker proved again, "Where there is a will there is a way", A subscription list was opened, Rao Bahadur Karandiker opened the list with a donation of Rs. 200. The good samaritan that he was, Karandiker took upon himself to approach neighbouring Rulers of Indian States. The Maharaja of Kolhapur, who was a nationalist and who had sheltered and supported Arvind Gosh, came out with a generous promise of Rs. 5,000, followed by the Ruler of Jamkhandi with a promise of Rs. 1,000 Other Indian State Rulers also promised substantial help. The Estate Manager of Jamkhandi Krishnarao Moghe gave the following letter of introduction to help Hardiker!

"Dr. N. S. Hardiker, MCP & S is proceeding to America to complete his education in medicine and surgery. But coming as he does from a poor family, he has per force to depend on the help of those who are able and willing to help such men. He possesses very nice credentials from his college authorities and accordingly the Chief Saheb, Sir Bhausahab Patwardhan,

K.C.I.E. has been pleased to make a grant of Rs. 1,000 as a contribution towards his expenses for completing his education in America”.

Jamkhandi was a small State ruled by a Maharastrian who was an enlightened Ruler, so also Miraj and Sangli, who all promised help. The help was not confined to Maharastrians alone. Alur Venkata Rao, the well-known patriot, poet and author of Dharwar, took the lead in raising funds for Hardiker. He mentions about this in his Kannada autobiography. He writes that he is unfolding a secrecy in this respect”. Hardiker is not at all going to America to study for medicine to become a Doctor. Only a few know this secret. He is a born patriot. A brave one who makes little of life. Whenever he came to Dharwar to supervise physical culture training that was being imparted in the National School founded by me, he used to tell Rangawa the old woman in my house of this intention to go to foreign countries. He had somehow managed to come up to 6th or 7th standard and had given up his studies. Even at the age of 14 he would walk from Hubli to Dharwar with a group of boys to participate in Ganesh festivities. But is this adventure sufficient qualification for him to go to America? So whenever the old woman would raise this question, I would simply brush it aside. But an incident which took place at that time completely changed my outlook. That is when a market caught fire. The young Narayan, unmindful of the danger to his life jumped into the fire, saved many lives and property. His legs were scorched. He suffered from pain for three to four months. This incident convinced me that such brave youths would do anything for the country. Then I decided to send him to America.”

Venkata Rao Alur, Govardhana Rao Maliya and others collected some money and handed it over to Hardiker. Venkata Rao got a suit fitted out for him. The total fund raised amounted only to Rs. 1,200. Shevades of Kalghatgi fitted him out with warm clothing. But all the promises made by Ruling Princes became null and void. The Political Agent of the British

Government intervened and deterred Indian state princes from keeping to their promises. He did not want them to help a political suspect like Dr. Hardiker. However sympathetic, they dare not disobey the directive of the Political Agent incurring his displeasure and wrath.

In the case of two other friends there was not much trouble. Nadgir was wealthy and his parents were in a position to meet all his expenses. Ankliker was not as rich as Nadgir. He came from a respectable family. His father was a sub-Registrar and could afford to meet his son's expenses. The poorest of the lot was Hardiker, as poor as a 'church mouse', as the saying goes. He was entirely dependent on his own resources and the support of the sympathetic public.

The amount raised was just enough to meet the passage expenses. But that did not deter Hardiker from his long cherished wish. He left Hubli for Bombay in the first week of December 1913 on an auspicious day and a large number of friends bid him good bye. At the Dharwar railway station he was given a send off by well wishers which included, among others, Alur Venkata Rao, Rao Bahadur Karandikar, Krishna Rao Mudvedkar, Vinayakrao Joshi, and Govardhan Rao Maliya. At Bombay a number of relatives and friends greeted him. Photographs were taken. The steamship which was to take him and his two companions had anchored two miles away from the sea shore. They boarded a launch to reach the steam ship amidst the waving of hands and shouts of "God be with you." When Hardiker was about to step on the steamer another launch followed the first one with great speed, with some friends in it. The trio thought that they had taken the trouble of bidding them Adieu before leaving the shores of India. But that was not the case. They had hastened with a telegram from the nephew of Hardiker that Karandikar had expired suddenly. Karandikar had promised to help Hardiker in his prosecuting the studies at America. In the death of Karandikar, the benefactor, it was not advisable for him to continue his sojourn, said his friends. Anybody else perhaps, would have come back. But not so Hardiker. No

doubt he was shocked at the demise of his benefactor and filled with sorrow. But he was not totally upset. He had made up his mind to go and there could not be any turning back. He continued his voyage. The steamer lifted anchor and set sail by about November 11, 1913. How determined he was is revealed in the following letter addressed to Vinayak Shevade which he wrote from London on December 12, 1913:

“I wonder why my friends and relatives were insistent on my not proceeding further. I did not understand the reason why they wanted me to stay back. I did not like them to dissuade me from proceeding further. I had told them that the decision had been taken and there was no going back on it. I had said that mine was a ‘lion’s heart’, and it would never bend or break for anything”. So with a quiet and grim determination he continued his voyage on board the French steamer as a third-class passenger bound for Marseilles.

Hardiker was a good letter writer. He wrote a lengthy letter addressed to brother Laxman Rao and Ganpat Rao from Aden in Marathi in a beautiful hand explaining his ideal in life. The contents of this letter No. 1 dated November 14, 1914 may be summarised as under:

“God created all men as equals and gave this world to humanity to live in peace and happiness as one. But man in his greed created differences among classes and races and his acquisitive tendency divided the world into many parts, each one claiming a part as his own.”

Before arriving at the above conclusion, the letter gives expression to his sentimental feelings of wrenching himself away from his dear and near, from his dear Motherland to an unknown netherland, beyond seven seas, 13-14,000 miles away. It seems indeed foolish that one should give up his favourite food, way of living and men of his own ways of thinking. “Our country men are so poverty stricken that they cannot think beyond their daily requirements. The rich are happy with themselves. They derive pleasure in making fun of the less fortunate poor classes. For these reasons we decided to set aside the opinions of both

the poor and the rich and draw our own conclusions: We were aware that we may have to beg and borrow to give effect to our decision. It only remains for us to pray God to bless us to achieve our objective”.

He continues :

“The human being is the same wherever he be. All living beings on this earth are created by the all powerful creator and therefore there exists a living bond between all his creations. We are merely his play-boys on this world stage. He makes us dance to his tune for his amusement. We are under his spell of Maya. Hence differences arose between and amongst ourselves giving room for competition. They gave different names to different parts of the globe in which they lived. They shaped their way of thinking and living. They named a part or an area in the eastern hemisphere as ‘Aryavarta’ or ‘Eharatabhoomi’ and led a glorious life. It am going for far away from, what remains of that glorious past of my Motherland.”

After these preliminary statements he takes a birds’-eye of the past and gives a pen picture of the future as envisaged by him.

“The past is a poignant picture. Till 1906 death invaded our house”, says Hardiker. “One after another was taken away by the cruel hand of death till a large family of 25-30 was reduced to three only”. He felt that God had spared these three lives to uphold the flag of Glory not only of the family, not only of the province but that of the entire Aryavarta. So Hardiker decided in 1906 that self improvement was the only way to qualify himself for this great task. The very word suffering implied that the end of suffering was happiness. So he deliberately gave as much hardship and suffering as it could bear, to this corporal body. He adds, “this is absolutely and literally, true. I came to the conclusion that I am born to suffer and not to enjoy.”

Then he speaks about the experience he gained in the ‘Kannada Kesari’, office and the decision taken to go to Calcutta.

He was not satisfied with the education that he obtained in Calcutta. It is not possible, he concluded, to get the education that he longed for in his Motherland. The only course was to seek that education elsewhere out of this country. He was tormented with the feeling that that knowledge which he hungered and sought for may not be available even in foreign countries. He argued it may be a chimira just like the wooded mountain which appears treeless and bold from a distance. He remembered the couplet in the Geeta which emphasises that one can improve only by ones own efforts and not by plodding by others.

The *Sloka* 5 in Chapter VI runs as under:

**Uddhared at mana' tmanam  
na' tma nam avadadayet  
atmani' va hyatmano bandhur  
atmaiva ripur atmanah**

“Let a man lift himself by his own self alone and left him not lower himself; for, this Self alone is the friend of oneself and this Self alone is the enemy of oneself”

Next he refers to the great sufferings that he underwent in Calcutta. He observes, “humanity is the same every-where, full of jealousy, hatred and self-importance”. He wanted to get away from this polluted atmosphere. Within two months of the decision taken to go abroad preparations were set afoot and completed in a short time. Within a month 6-7 thousand rupees were promised. But that was not to be fulfilled. “God brought me to my senses that I was born to suffer and not to enjoy. He plucked away even crumbs from my hands and let me wander and beg from door to door. Even so I was able to collect about 1000, 1500 rupees. I am convinced that God was testing me at every step whether I had the strength of mind to stick on to my decision till I stepped on board the steamer to take me away to an unknown distant country from my beloved Motherland.”

“Whenever”, he continues, “is possessed of courage, determination and an ideal, will never be in want anywhere on the face of this earth. I shall remain satisfied with whatever God is pleased to give me”.

Then he describes at length his future ideals. He is born, he realises, to serve his poor countrymen/suffering for crumbs of bread. He comes to the conclusion that there are only two ways of serving the poor and the destitute. One is through politics and another through doctoring. “We do not want to non-cooperate with the Government”, remarks Hardikar. He then gives his reasons for choosing medical science—and in particular hygiene and sanitation. He feels that this will help him to cure diseases without making the people to spend money.

Further, he feels that a weekly journal is necessary to educate the masses. He is aware that he will have to serve either in Maharashtra or Karnataka. However, the journal can serve the entire country. Opening of a free hospital is a must.

Naturally, Hardiker was in a reminiscent mood, as most people would be on leaving the shores a familiar country and going *away* to far away to an unchartered country. Past, present and future crowded, but did not cloud, his mind. He tells his people to awake, be alert and active, shaking off lethargy for which his country is famous. He is in a mood to preach and proclaim. He asks them to treat friend and foe alike. He is very keen about his nephew Bhaskar’s education. He begs of his family members to treat Bhaskar as their own son. He feels that they can spare and remit Rs. 50 to him every month. But next moment he forgets his self and ask his people to utilise that amount for educating Bhaskar. How selfless, even when self interest has to be given priority!

He encloses a picture of the steamer in which he is travelling with a description of the same. In this advanced technological age, when London can be reached in 24 hours from India, it is interesting to note the speed of the steamer and facilities pro-

vided therein to the passengers which Hardiker has described in his letter.

The steamer covered 698 miles in two days at the rate of 349 miles a day. Third day it covered 369 miles a day. Fourth day it covered 323 miles. The distance between Bombay and Aden is 1658 miles and the steamer took 4 days and 18 hours to cover this distance. Leaving Bombay on Wednesday at 12 noon without stopping anywhere it reached Aden as described above.

Hardiker felt sea sick on the second day morning from 8 O' clock. He vomitted too. He and his friends had thought of cooking for themselves on board the steamer. But no accommodation was available for this. They purchased bread, butter and beans per diem per head. This they purchased and consumed twice a day. "There was no alternative" remarks he.

"A cow is slaughtered everyday and they feel helpless to prevent it. The steamer will lift anchor in four hours from now, and resume its journey. Three days later, that is, on 28th, it will touch Port Said. It will reach Marseilles on December 4.

Hardiker assures them that he will write to them in detail from London. He desires his letters to be published in 'Chitramaya Jagat', 'Kesari' and 'Jnana Prakash' and copies sent to him free of cost.

He directs his letters and the photograph taken at the time of his departure from Bombay to be carefully preserved. He wants his letters to be shown to Ramarao Shevade. He communicates his *Pranams* to his elders through his letters.

These letters have been carefully preserved and throw a flood of light on the moral, mental, physical and spiritual conditions and outlook of Hardiker during the period. His unwavering determination, faith in God and unselfish desire to help his poor countrymen is well brought out. They also help us to have a peep at the prevailing atmosphere and condition of those days.

From *Marseilles* the trio crossover to Paris and on to London. They sail in 'S.S. *Lusitania*' in Second Class and reach New York on Christmas eve in 1913. This illfated steamer was later sunk by a German submarine, in which Lord Kitchner, Chief of the British Army, was sailing during the first world war.

## Hard Life in America

THE LUXURY STEAMER 'Lusitania' anchored at New York, a week after leaving London. The trio—Hardiker, Ankliker and Nadgir—stayed in New York for a couple of days sight seeing and left for Ann Arbor, their destination, by train. They had to pass close by the Niagara Water Falls. Naturally they were also curious to see this famous Water Falls, about which they had read in books. It is on the borders of America and Canada. Being winter it was terribly cold and snowing. For the first time in his life Hardiker saw through the window of the train in which he was travelling the entire land covered with something white. He asked a fellow Negro passenger, out of curiosity what it was. Of course, the Negro explained that it was snow. He could easily make out that the trio were new comers to that part of America.

Getting down from the railway carriage the three trudged through snow, slipping and falling often, not being accustomed to walking on the snow. They had no idea that they had to wear snow boots on such occasions. The home made shoes and clothings would not give them the necessary protection. They had to discard them and go in for new foot wear and clothing.

After having a look at the grand Niagara Water Falls they went to Ann Arbor in Michigan State. They called on the Dean of the Michigan Faculty of Medical Science and registered themselves as students. They had been previously intimated of being provided with seats and hence they had no difficulty in procuring seats and accommodation in the hostel.

When the Church mouse of the Hardiker reached New York, he had hardly Rs. 300/- not Dollars, left in his pocket. Half of this had been spent away for train fare and other necessary expenses by the time he reached Ann Arbor. He and his friends took no time in realising how costly it was to live in America. They began to look around for ways and means of earning to make both ends meet and at the same time prosecute their studies.

America is not so thickly populated as our country, India. Life is very costly and even the affluent can hardly afford to maintain servants for domestic work. Most people attend to all these works by themselves. In modern days most of the work is done by automatic machines. If so desired they can hire the services of people for such work. They are paid for by the hour. It is not considered derogatory to one's honour to do such work, as it is treated in this country. They are not looked down and considered as belonging to a lower class. Many in need do part time work and add to their income. Even in the prestigious Oxford University of England, students do part time work and earn wages.

With such a background Hardiker and his two friends, therefore, lost no time in beginning to earn by doing part time job work. They engaged themselves in a local church and undertook cleaning, dusting carpets and furniture and white washing the walls, cleaning and painting the roofs, earning 25 cents an hour for rendering this type of work. They served in the hospital of the Medical College of the University as table waiters, pan and dish washers, and in turn earned their food three times a day. Besides food, they were being paid 25 cents an hour. This enabled them to buy books, clothing and other requirements. Occasionally, they tried their hands in gardening, gathering fruits, trimming fences, washing clothes and doing such work earning a couple of cents a day.

"I used to support myself" says Hardiker, "By pan washing, dish washing, silver cleaning, laundry, gardening, janitors work, painting, furnace keeping and other kind of work had to

be done, besides working as a labourer in a ball-bearing factory at night”.

The ball-bearing factory required extreme concentration and fairly strenuous work, but Hardiker did not mind doing it, keeping awake all night so as to be able to earn a sizeable amount.

People came to know that these young men from India were willing, hard-working and efficient at whatever work was entrusted to them. More and more calls came to them to undertake different types of work. The turnout may not have been perfect, since they were not accustomed to such type of work, but it was accompanied by sincere and honest effort was beyond doubt and unquestionable.

Hardiker toiled and moiled in this manner for about six months. At this juncture the Dean of the Faculty took pity on him and recommended him for a Fellowship of 300 Dollars a year. No doubt he had also formed a good opinion of the hard working and earnest Hardiker. This lasted two years. But this amount was not sufficient for maintenance. Therefore he did not give up doing part time work whenever opportunity was afforded. However, he ceased doing work in factories during night times.

Hardiker was in the habit of writing letters regularly to his home and the hardship that he was undergoing. One of these letters addressed to his brother Lakshmanarao in Poona came to the notice of Tilak. He published an appeal in Kesari to help Hardiker, under the signatures of Prominent citizens of Poona which included himself, followed by Hari Narayan Apte, N. C. Kelkar, Janardan Vinayak Oak, Dr. V. C. Gokhale, Sardar Khanderao, Chintamani Mehendale and A. V. Patwardhan. The appeal issued by such eminent men had immediate effect and an amount exceeding rupees thousand was collected and sent to Hardiker. This gave him much relief and saved him from doing hard manual work to keep himself going. This also gave him sufficient time to concentrate on his studies.

India is a sunny country. In contrast, Ann Arbor, situated in a Lake State, bordering Canada is an extremely cold country. Unaccustomed to such severe cold, Nadgir and Hardiker often fell ill. He contracted Asthma which troubled him life long. Eczema—the skin disease—which had affected him in India, re-appeared there and bothered him very much. He took to smoking cigarettes in 1919 expecting it to protect him from cold. Smoking was considered a fashion too by the students and by the cultured people. Sri M. Visveraya, the eminent Engineer who was a frequent visitor to America and European countries confesses that he never took to smoking or drinking. Pitiably he remarks, “I was not that civilized”.

The poor Nadgir showed signs of the fell disease tuberculosis. Sunny climate, sun-bathing and fresh air were the only remedies known in those days. He was packed back to India to recoup his health. Unfortunately he did not get rid of the disease and died of the same sometime after returning to his Motherland. In this manner the group of three was reduced to two. This was the first big blow to their dream of establishing a free hospital where each of the three specialising in a particular branch of medicine could effectively serve the public.

Hardiker had an inborn capacity to organise people. He came to know that there were a few students like him from India studying in the neighbouring States of Minnesota, at Minneapolis and elsewhere. Their number could be counted on the fingers. They were from Maharashtra and Karnataka like himself. In a distant land where one's countrymen are few there is a longing desire to meet and cultivate their friendship. Hardiker was seized with such a desire. He got into touch with V. R. Kokatnur, who was also studying for medicine and surgery, G. M. Chiplunker, Shevade of Indore and others. He went to Minneapolis, contacted these students and with their cooperation formed the ‘Maharashtra Mandal’. He obtained copies of periodicals from India and circulated them among the members of the Mandal to assuage them of the thirst to know what was happening in their country. The American papers did not contain any news about India.

To make up this lacuna, students from India studying in American Universities had formed themselves into an association in 1912, called the 'Hindustan Association of America'. They were enterprising enough in publishing a periodical named the 'Hindustanee Student'. This journal served as a media in bringing together Indian students in America and also served as a guide to prospective students intending to study in American Universities. Naturally this Association attracted Hardiker's attention. He enrolled himself as a member of the Association and began evincing keen interest in its activities.

In due course Hardiker became Secretary and later President of the Hindustan Association. At this time he came to know that Lala Lajpat Rai was coming over to America from England towards the end of 1914. Hardiker, sent letters welcoming him to America and requesting him to pay a visit to the Association and address the students. Lalaji sent a gracious reply promising to comply with the request.

Hardiker was elected President of the Hindustan Association in 1915. After two years of study, Hardiker graduated from the Michigan University securing M.Sc. degree. In 1916 Michigan University appointed him as an Extension Lecturer, to give talks on Indian History and Indian Social life and conditions.

It may sound strange that a person who went to study Public Health and sanitation and who secured Master of Science in that course should be asked to give talks on Indian History and allied subjects. But the authorities of the University knew better. They had watched Hardiker's activities and were satisfied that he was the proper person to speak on the subject. In fact, Hardiker, in his small book, 'Lala Lajpat Rai in America' writes :

"Before leaving India for America, I had read of "Lal-Bal-Pal" Trio and young as we were in 1907 we had the utmost regard and respect for them.

"Of the trio, I had not the fortune of seeing Lalaji" before leaving for America, It was a happy day in my life in 1906, when I could see Bal—Lokamanya Bal Gangadhar Tilak—in

Poona. I saw Pal—Bipin Chandra Pal—in Calcutta on several occasions.

“The very thought of these great souls created a sense of gratitude and respect in my mind. I always looked to Lokamanya Tilak as my Guru. I had respect for Lalaji from my earlier days, and as soon as the news of his visit to America came, I sent him invitation letters by virtue of my being the Secretary of the Maharashtra Mandal and President of the Indian Association of America. That was the first correspondence between him and me.”

Hardiker as a student had read Indian history to some extent and was personally acquainted with the social conditions of Indian people. He had also listened to the speeches of national leaders who would generally speak about the past glories of India, her culture and civilization, and how the British ruined India economically, politically and culturally. These speeches had made deep impression on his impressionable mind. He had only to brush his memory to recall these events and the speeches. Americans had very little knowledge about India. The general impression was that India was peopled by uncivilized people, ruled by aristocratic Maharajas and the country was full of snakes and tigers. Hence the knowledge that he possessed was sufficient eye-opener to many of his audience.

## Turning Point in Life

**H**ARDIKER WENT TO America, as we have seen, to acquire special knowledge about Public Health and Sanitation. After he took the degree of M.Sc. he wanted to study and get a doctorate in the above subject. His real interest was in history, economics and politics. He wanted to secure a doctorate in economics and politics from the University of Illinois. But visit of Lala Lajpat Rai and the circumstances changed the course of his life.

Lala Lajpat Rai was a great patriot adored as the 'Lion of Punjab' by the people of that province. Punjabis are known to be a martial race and their number in the Army is proportionately very high. Lajpat Rai along with Sardar Ajit Singh had been deported for their political activities. He was released in time to preside over the Amritsar Congress Session in 1919, but he declined the honour in favour of Motilal Nehru.

As previously stated the year 1911 was marked with many important events. The partition of Bengal was annulled and it was united into one. The capital was changed from Calcutta to Delhi. King George V visited India and his Coronation Durbar was held in Delhi and was attended by Princes and nobles of India. All this was done to bolster up the feelings of loyalty and to counter the rising tide of nationality.

The revolutionary elements in the country were not happy and were dissatisfied by a Christian ruler occupying the throne in Delhi. From times immemorial Delhi was the capital of

Hindu rulers and later of Muslims. When Lord Hardinge, Governor-General-in-Council and Viceroy of India made a triumphal entry into Delhi, riding on an elephant in a golden *howdah*, a bomb was thrown at him. He narrowly escaped death but was injured. The Mahout on the elephant was killed. The Congress expressed its deep resentment, sorrow and indignation, at the incident. Ras Bihari Ghosh, who, perhaps, was the culprit in throwing the bomb, escaped to Japan, married and settled down there.

When the language problem is still a bone of contention in this country the resolution passed at the Bankipore Congress session in 1912 will be read with interest. The Congress opined that a person ignorant of English language should be ineligible for membership of local bodies. It condemned the extension of separate electorates to local bodies. The Government announced that provincial autonomy was the definite aim of the administration.

The Passive Resistance Movement, being carried on in South Africa by M. K. Gandhi, Bar-at-law, received great attention. G. K. Gokhale, who had just returned from a visit to that country gave a graphic account of the great humiliating hardship that Indians were undergoing in that country. The Congress passed a vote of admiration for the heroic endeavours and unparalleled sacrifice of Gandhiji and his worthy followers. To assuage the feelings of Indians, Sir Satyendra Prasad Sinha was raised to Peerage. The same, Lord S. P. Sinha was appointed as the first Indian under Secretary of State for India.

The far away South India was practically free from revolutionary elements, excepting for a stray incident. Chidambaram Pilley had founded the Swadeshi Steam Navigation Company. Not countenancing any competition with British Navigation, he was harassed and finally given long term of imprisonment. The company was ruined.

Vanchu Iyer, a clerk in forest Department, got enraged at the action of the Collector Robert William Asbe in ruining the company and awarding long terms of imprisonment. Vanchu

Iyer shot dead Asbe on the railway platform in Tinnavelly. He committed suicide by shooting himself dead. Some persons were arrested in this connection. One of them, Vakil Venkateswara Iyer killed himself by cutting his throat. Another under trial prisoner committed suicide by taking poison. Fourteen others were sentenced to various terms of imprisonment.

Educated young men formed themselves into small groups and looted banks to provide themselves with arms and ammunition. They were also secretly manufacturing bombs. Attempts to smuggle arms into India from Germany and other countries failed.

During February 1915 police carried out extensive search in Lahore and unearthed bombs and pistols. This resulted in the arrest of eighty suspects; sixteen absconded. A prolonged trial took place in Lahore jail which came to be known as Lahore Conspiracy Case. Twenty four were awarded death sentence, twenty six sentenced to transportation. On appeal, the Governor-General commuted the death sentence of seventeen persons.

The first Lahore conspiracy case was followed by two other supplementary trials, in 1916 and 1917. Hundred and two suspects were charge sheeted. Of these ten were sentenced to death and forty five transportation for life, 5 were discharged and the rest were awarded various terms of imprisonment.

There were also a number of other conspiracy cases, mostly involving educated young men. Attempts were also made to subvert Indian soldiers, but they were not successful. Feeling that armed rebellion by Indians in India was not possible, Barakatullah, a Professor in Tokyo University of Japan, went to Germany to get arms. He and Professor Tarakanath Das, C. K. Charavarthi, Lala Hardayal, Herambhalal Gupta, Raja Mahendra Pratap, Obeidulla Sindhi, M. N. Roy and Kersop, who was a German, joined the India National Party founded in 1914 by Champakaraman Pillay in Berlin. They were attached to German General Staff. Attempts were made to convert and form Indo-German mission of Indian soldiers captured in the war by Germans. The emperor Kaiser encouraged the move. Five of the

group including M. N. Roy went to Russia seeking Russia's help to create revolution in India. The group which went to Russia met Lenin in Moscow and wanted to shift Hindi Sabha from Berlin to Moscow. It may be stated that during the Second World War, Subhas Chandra Bose, succeeded in converting captured Indian soldiers to fight for the freedom of their country and not to support the British in holding India under their subjugation.

When the first Great war started, a revolutionary party with Bhupendranath Dutta and Chattopadhyaya (brother of Kamaladevi Chattopadhyaya) was started in Berlin. Intellectual Indians from America and England joined the Hindi Sabha. The work of the Hindi Sabha became very extensive. It established connection with Gadar Party in Canada. It sent its representative to Siam, and Switzerland. The German Government recognised the representative character of the revolutionary party and gave good financial support to it. About the end of 1915 the German Government sent a Mission to Afghanistan to get the support of the Afghan Government against the British and also with a view to make Afghanistan the headquarters to foment rebellion in India. The Mission stayed in Kabul for full one year, but failed to achieve its purpose due to the double game that Afghan Government played supporting both Britain and Germany. At the end of the war, the Indian revolutionary party was dissolved and its members went to different countries of Europe and some to Russia.

The Canadian Government offered attractive terms to labour to work in Timber mills and other development schemes. This attracted thousands of Indians, mostly Sikhs, to migrate to Canada and America. They formed the Khalsa Dewan Society in 1910 in Canada. They believed in Armed rebellion and decided to send jathas to India to organise a rebellion by subverting the Indian army. After some time both the Canadian and American Governments restricted the immigration of Indians to their countries. However, only Indians coming directly from India were allowed to land in Canada. Taking advantage of this lacuna in the law, Gurudat Singh, chartered the Japanese

steamer, 'Kamagata Maru' to carry Indians direct from India to Canada. When the ship carrying 300 passengers reached the shores of Canada, the passengers were not allowed to land. After waiting for a month, in vain, the ship returned back to India and dropped anchor at Budge Budge, a port near Calcutta. The police wanted to arrest all the passengers and asked them to get into a special train in waiting. They refused and insisted on going to Calcutta. They were not allowed and fire was opened killing about thirty. Many were arrested and sentenced. Gurudat Singh escaped. After many years he came back to India and on Gandhiji's advice surrendered to the police and was sentenced to 5 years.

Lala Hardayal and Bhai Paramanand started the Gadar Party, meaning Freedom party in Canada. They also published a monthly known as Hindustan Gadar, the first issue of which appeared on November 1, 1913. Hardayal was arrested and allowed bail. He jumped bail and escaped to Switzerland.

This Gadar Party also believed in armed rebellion. They chartered the Japanese ship 'Tosa Maru' and set sail to India with full complement. An advance party was successful to some extent in winning over some Indian troops in India to rebel against British Government. February 22, 1915 was fixed for the uprising. But as it has happened in a number of cases in Indian history, betrayal took place. Kirpal Singh and Nawab Khan betrayed the party and the proposed rebellion was scotched before anything could happen. About a dozen were hung on the gallows including a student studying in America, named S. Kartar Singh Sarabha, aged 18, who had boarded the Ship 'Tosa Maru'. The rest were sentenced from 10 years term to life imprisonment.

Hardiker was in America from December 1913 to September 1921. He was getting distorted glimpses of these happenings from periodicals he was receiving from India and from his contact with friends in Canada and America. It is note-worthy that he was not influenced by these violent happenings to divert his attention from his studies. Lala Lajpat Rai contacted Har-

diker in 1916, when the latter happened to be the President of the Hindustan Association of America. At Lalaji's instance, Hardiker organised a meeting of Indian Students studying in America to meet at Chicago. Lalaji spoke to them about the importance of freedom. He called upon every student to do his best to liberate India from thralldom. Indian students abroad were feeling the galling effect of their not belonging to a free nation. That such a vast country so heavily populated should be under the control of a small island Kingdom scarcely populated was the butt of criticism. Lalaji wanted to carry on propaganda in favour of freedom for India in America and other foreign countries to secure their sympathy and cooperation. He had his own plans about the ways and means of carrying out this propaganda. For this he wanted at least one whole time worker.

At the meeting in Chicago he called upon at least one to join him as a whole time worker. His appeal was moving. He asked, "Please lift your hands and come forward, whosoever is willing to join him. The students were in a dilemma. The substance of Lalaji's speech was that Swaraj or freedom should get top priority. Other things could afford to wait. Without freedom poverty could not be eradicated. Illness is the handmaid of under nourishment and poverty. A doctor may prescribe medicine, tonic and nourishing diet like milk, eggs and fruits. How can a patient who had fallen ill due to poverty afford these costly course of treatment, he argued."

Though the speech was very appealing, none in the gathering lifted his hand consenting to join Lalaji as a whole time worker giving up his studies. They had come to this far off country at the cost of their parents or guardians to prosecute studies and acquire special knowledge not available in their own country. Would it be proper and justifiable on their part to give up their studies?

Perplexed with such a consideration none came forward to join Lalaji. Sensing the situation Lalaji put a direct question to Hardiker, the representative of the students as the President of the Hindustan Association, "Will you not join me?" The appeal

went home. The nationalist feeling in Hardiker was roused. He questioned himself as to what he should do now? Here was an appeal from an illustrious son of India and an opportunity to serve and learn under him. Hardiker requested Lalaji to give him 24 hours time to consult his friends in this matter before coming to a final decision and taking the plunge.

## Under the Tutelage of Lalaji

**L**OKAMANYA TILAK WAS the idol of Hardiker since he was a lad. Now Lajpat Rai was casting his shadow on him in a distant land. Should he now become the disciple of Lalaji? He had hardly 24 hours to take the decision.

Lalaji himself, it may be stated, had been placed in a similar situation when yet a youth, by the great personality of Dayananda Saraswati. Influenced by him, Lalaji had become one of the pillars of the Arya Samaj movement in the Punjab. Lawyer by profession, he entered public life when hardly out of his teens and attended the fourth session of the Indian National Congress in 1888, when he was only 23 years old. He was a man of action all his life and an indefatigable writer. He had helped to establish numerous educational institutions including girls' schools, orphanages, the Punjab National Bank, and commercial and industrial organisations. He threw himself into public work with a missionary and patriotic zeal. He had soon acquired a reputation as the unquestioned leader of the Punjab, and known outside the province as the 'Lion of the Punjab'. But this title given to him by his affectionate country-men, perhaps over-temperant he was indeed a lamb and never loved a quarrel for its own sake but once he entered into a fray he would give no quarter, because he was fearless and was prepared for the utmost sacrifices. At the Benaras Congress in 1905, when the question of offering a welcome to the Prince of Wales (later George V) to visit India came up, he undertook the unpleasant task of opposing this resolution purely on practical grounds. On

account of famine conditions in the country, there was a great deal of discount and suffering and the time was most inopportune for festive displays and extravagant ceremonies which would be incidental to the visit of the Royal Prince. He therefore opposed the resolution not because he was anti-British but because he felt keenly the poverty and sufferings of his countrymen. But this immediately put him into the camp of those who used to be called 'extremists', and his name came to be included in the Lal-Bal-Pal combination. Looking back on his work in those days, one can truly say that his mind was more for quiet and constructive work, constitutional agitation, marshalling facts and figures and forcible and lucid presentation of cases as would make an appeal to all right minded people. This was, indeed the method followed by the great patriot Gopal Krishna Gokhale. It was not an accident that both Gokhale and Lalaji together went on a deputation to England on behalf of the Congress in 1905. Speaking of his visit to Poona in that connection, Lalaji writes in his autobiographical sketch, "From Bombay I went to Poona and was the guest of Mr. Gokhale. Both he and his sister were very hospitable to me. I took one meal at Mr. Tilak's house also. I had a hearty chat with Mr. Tilak and was introduced to Mr. Tilak. Mr. Gokhale took me to Mr. Tilak's house, though he did not stop there. There was not much harmony between Mr. Gokhale and Mr. Tilak in those days but each entertained genuine respect for the other. "That would seem to put in a nutshell, Lalaji's own stand as between the two leaders. He was a great reconciler. He followed the method of Gokhale in all his public activities and started the "Servants of the People Society" on the model of Gokhale's "Servants of India Society". He was keen on training people for efficient national work and did not lay much store by the bubbling enthusiasm of agitators who could make fiery speeches but followed it up with little effective action."

"He had a spiritual kinship to Tilak as both had a deep veneration for ancient Indian culture, fearlessness and readiness for sacrifice. Though dubbed as extremists, neither Lalaji nor Tilak were demagogues, indulging in stupid oratory. When ad-

dressing public meetings both spoke in a quiet subdued voice, more in the manner of professors talking to classes or lawyers arguing a complicated case before judges. If Tilak got his inspiration from ancient Sanskrit literature and Shivaji, Lalaji derived inspiration from Dayananda Saraswati and from his own study of Indian history. Lalaji had written biographies of Sri Krishna, Mazzini, Garibaldi and Shivaji. When he started the 'Punjab' newspaper, he appointed a Maharastrian to the editorship of the paper after consulting Tilak. Later on in life he started the 'Tilak School of Politics' similar to the London School of Economics. When Tilak suffered imprisonment in Mandalay, Lalaji ceased to take interest in the National Congress and kept himself aloof from it for a few years feeling that little could be done by mere speeches and resolutions. He did not even attend the Congress Session of 1909 held in Lahore, his home town.

It is interesting to record that Tilak whom both Hardiker and Lalaji respected was prohibited from entering Punjab and Delhi to carry on propaganda in favour of Home Rule League which he had founded in April 1916.

Lajpat Rai visited England in 1914 as a member of the delegation to place before the British Parliament and the Public the aspirations of India. Before returning to India he had decided to undertake a hurried sojourn in Europe with the same object. But in 1914 England declared war against Germany for trampling the liberty of Belgium. The First World War was in the offing. The whole of Europe was agog with expectation as to what would happen next. It was difficult to get a passport to leave or enter a country in Europe. Many people were stranded wherever they were. Lalaji also found it difficult to get a passport to return to India. Shiva Prasad Gupta a well-to-do person of Benaras was then in London. He was on a world tour with members of his family and friends. He had necessary passport to go to America. He was also a Congressman, and was well acquainted with Lalaji. He persuaded Lajpat Rai to accompany him to America. Lalaji had previously

visited America in 1905. But that was only a very brief visit. With no prospect of touring Europe or returning to India immediately, he gladly accepted the offer of Shiva Prasad Gupta to accompany him to America. This is how he happened to be in America at the end of 1914.

Lalaji was appalled at the ignorance of Americans about India. Newspapers were giving them distorted version about the condition and happenings in India. Indians are happy under the benevolent rule of Britain. They are not competent and capable of governing themselves. The moment Britain withdraws herself from India, Muslims and Hindus will be at one another's throat and utter chaos will prevail was the propoganda that the British and American newspapers were carrying on both in England and America.

Lajpat Rai kept himself busy in writing books and articles to the press. He stayed in America for about six months immersed in writing. Then he went to Japan on a flying visit and returned back to America instead of going back to India. It was not difficult to secure a passport to return to India from Japan. But his mind was troubled by the anti-Indian propaganda that was being carried on in America and he felt that he should do something to counteract this mischievous, organised publicity. It is with this good intention that he came back to America and rented out a flat for accommodation.

Lalaji was not a rich person. In fact he was getting on by his contributions to the Press and from his books. Even with this slender resources Lajpat Rai tried to be as much helpful to Indians and especially to students as was possible. He writes in his book, 'Indian Revolutionaries, in the United States and Japan', "During my stay in New York I never refused hospitality to any Hindu (Indian) who came to see me, regardless of his political views. Bengali boys often cooked at my place and we ate together, sometimes I paying the whole cost, at others they paying in part or whole. Besides, whenever any one was in dire need, I advanced cash also. During the winter of 1917 I spent about a thousand dollars in this way and more later. All this money was never returned."

Most Indians were aware of the patriotic feelings of Lalaji and often used to call on him to consult and seek his guidance. Some of these were revolutionaries who believed in violence. These revolutionaries were in close touch with their comrades in Germany. These revolutionaries were under close surveillance of the British Intelligence men whose net spread all over the world. The American Government had been requested by the British Government to keep a close watch on the movements and correspondence of these revolutionaries. Though Lalaji himself did not believe in violence, because of the frequent visits of the revolutionaries to his flat he was also under suspicion. The military intelligence Bureau used often to send for him and cross-examine him very closely.

It may be recalled that Lajpat Rai had asked Hardiker as President of the Hindustan Association to join him in his work. After deep thinking over and in consultation with friends Hardiker decided to throw his lot with Lala Lajpat Rai. He reported himself, next day, to Lalaji and said, "I am your man and I go with you." "Well then, young man," replied Lalaji, "Come with me to New York." Hardiker had first to go to Ann Arbor to bid good bye to his professors and colleagues, and collect his things. He promised to join Lalaji at New York, a few days later, after attending to these calls.

Lalaji desired to found an organisation of students in America to help themselves and also the cause of freedom for India. At this time Irishmen were carrying on indomitable fight for freedom for Ireland. Dr. Eman De Valera, the courageous leader of the Irish Republicans had escaped from jail to America under amazing situations. There were also a number of Irish immigrants in America. His object was to collect funds and to secure the sympathy and support of America for his cause. He called on Lalaji when he came to know of his staying in America. The common object of these two stalwarts was securing freedom from British domination and this common cause helped to cement their friendship. Hardiker used to be present on these occasions and thus he came to know De Valera and

other Irishmen who were carrying on propaganda for 'Home Rule' or freedom for Ireland.

'Home Rule' a simple word meaning we must rule our homes and not be ruled by aliens had become very much a current coin in those days. In April 1916, Tilak had founded the Indian Home Rule League at Poona. In September of the same year Annie Besant, in whose Sinews Irish blood was flowing started another All India Home Rule League. Annie Besant had been captivated by Indian culture and her ancient philosophy. These had drawn her to India. She established a branch of the Theosophic Society of Ireland in Madras. She drew around herself a number of intellectuals of the country. She used to wear *Sari* like an Indian woman. She was a great orator. She started an English daily from Madras named 'New India' which became very popular in a short time. She devoted the columns of 'New India' for the cause of Indian freedom. She became so popular that she was elected to preside over the Congress Session held at Calcutta in 1917.

Lalaji established Indian Home Rule League of America on October 22, 1917 with himself as President, J.T. Sunderland, as Vice-President, N.S. Hardiker as General Secretary and K.D. Sastry as Organising Secretary. The objects of the League were:

- (1) to support the Home Rule League movement in India by co-operating with such political organisations as Home Rule Leagues in India Muslim League and the Indian National Congress.
- (2) to secure the power of self-determination for India through constitutional methods.
- (3) to further all kinds of friendly intercourse—social, cultural, educational and commercial between India and America.
- (4) to supply authentic information on the American problems of modern India to the American people by the publication of a monthly magazine or by such other methods as are deemed proper by the council of the league.

Hardiker has been a good correspondent. He kept up this habit life long.

From America he used to post letters to his brother Lakshmanrao in Poona and to Shevade in Hubli giving an account of himself and his activities. In one of these letters to his brother in Poona, he conveyed the hardship and difficulties that Lalaji was undergoing in America. He had no servants to serve and attend to his needs. This great leader was put to the trouble of washing his clothes, preparing his food, cleaning vessels and utensils, sweeping the floor and all such household work. He was running the Home Rule League at his own cost without any financial assistance from others or other sources. Lakshmanrao showed this letter to Tilak. The Lokamanya was moved to tears when he saw the contents of the letter. He could not bear that an esteemed colleague and a great patriot should be suffering in this manner that too in foreign country. He bestirred himself and collected Rs. 16,000 that is about 5,000 Dollars to be sent to Lalaji. No amount could be sent outside the country, without a valid permit from the Government of India. The Great War was on and the Government would not permit, Tilak was aware, to send the amount to Lalaji. In fact Government itself was hard pressed in raising funds for prosecuting the war. Under the circumstance Tilak sought the cooperations of Annie Besant. The amount was transmitted through the help of the Theosophical Society, which had its branches all over the world. Lalaji did not make personal use of this amount but used it for the cause to which he was valiantly struggling in America. Later on Tilak sent another 1,000 Dollars.

The thirty first session of the Congress was held in Lucknow in 1916. Ambicacharan Mazumdar presided. Lord and Lady Meston were present at the session and an address was prosecuted to them.

A.C. Mazumdar, in the course of his lengthy address giving a graphic picture of the bureaucracy said, "The bureaucracy which now rules the country is despotism, condensed and crystallised". "It is extremely jealous of its powers and intolerant

of criticism". He made bold to pronounce, "Despotism has prepared its own coffin and has written on it its own epitaph with its own hand."

"Slaves at home can never be treated as freeman abroad. They are slaves who cannot help themselves".

Mazumdar was only echoing the feelings and experiences of Lalaji and Hardiker abroad.

Mazumdar's call to the children of the Motherland was be patriotic "Nations are not born but made. You must stand on your own legs and be prepared to fight it out with heart within and God over head".

'Be ambitious but not proud, but aspire to be nobler, manlier and healthier life. Reverses there must be, but these should stiffen your backs. Do not despair, for despair is the keynote of failure. Sink all your differences in a supreme common cause. Write and stand solidly shoulder to shoulder, resolve either to conquer or die. What is life worth if we cannot live like men?

"Firm and resolute in your purpose, be always manly and dignified in your attitude, and sober and cautious in your hopes. There is no royal road to freedom :

**What avail your wealth, your learning  
Empty titles sordid trade  
True self-Rule were worth them all  
Nations by themselves are made"**

Bipin Chandra Pal, Tilak, Besant, all had come to attend the Congress. There was all round unity.

These rousing words uttered by Mazumdar served as a beacon light to Hardiker throughout his life.

Mazumdar gave the cry, "Resolve either to conquer or die" in 1916. This was echoed by Mahatma Gandhi 26 years later, "Do or die".

Encouraged by the financial assistance received from Tilak, Lalaji started an India Labour Union and India Information

Bureau. Hardiker and other office bearers shouldered all the responsibility by themselves.

Lalaji established the "Hindustan Information Service Association" exclusively to supply Indian tourists, students and workers in America the information that they wanted. A secretary was appointed for this purpose. He also decided to publish a monthly magazine, 'The Young India', the first issue of which came out in January 1917. All this was necessary to counteract the nefarious propaganda being done by British Agents active in America. "American born British people were at pains to contact citizens of different religions and countries to convert them to their own view-point and gain their sympathies for the cause of the British. Almost as a corollary, they were tarnishing the name of India and Indians, and Indians in America found it difficult staying there. There was a great need to enlighten the Americans about the autocratic and atrocious way, in which the British carried on Government in India, and its ill effects on the Indian people" writes Hardiker.

Indians in the United States of America, including illiterates were, of great help to Lalaji. Lalaji formed another organisation, the 'Indian workers Union' for the benefit of the labourers, who were mostly illiterate. Evening classes were conducted, where Lajpat Rai Hardiker and friends taught the illiterates to read and write. These poor labourers contributed financially out of their meagre earnings to help Lalaji in his laudable undertakings.

Besides De Valera, Col. Josiah Wedgwood of the Labour Party of England, was another important person who called on Lajpat Rai in America. Wedgwood spent his money in re-printing 'Young India' which had been prescribed in all British territories and distributed them among members of parliament in England and to others.

For nearly three years and a half, Lalaji and Hardiker lived together in the same room. Lalaji treated Hardiker like his son. Staying so near him, Hardiker had ample opportunity to observe his habits and attitudes, food, his restlessness, his feelings, his readiness to sacrifice, his capacity to endure difficulties and other

qualities in him. Hardiker learnt more about India and Indian leaders from Lajpat Rai. He would not tolerate laziness. He used to say that Indians in foreign countries should know arts like singing and playing on musical instruments. He was of the opinion that Indian students, on completion of their studies, should return to their Motherland and give the benefit of their studies to their country.

Under Lalaji's instructions Hardiker had to tour over the entire country and carry on propaganda in favour of India's cause. He toured the country three times and visited forty five states out of fifty then. He used to address meetings, sell books and pamphlets prepared by Lalaji and others dealing with Home Rule Movement in India. He would also enlist members for the Home Rule League and subscribers for 'Young India.'

Lalaji would not spare himself. He would also go about the States with Hardiker addressing meetings. Once they went to Buffalo to address the members of the Labour Union of the city. He spoke only for ten minutes. His speech was so impressive that when Hardiker went round with his hat, he was able to collect more than 100 Dollars from the poor labourers.

He was not only working for the cause of India but for the freedom of Ireland when requested to help their cause also. Once Lalaji was requested to address a meeting of Irish people in the city of Philadelphia. He was asked to speak only for five minutes. But his knowledge of the struggle for freedom of Irish people was so vivid and impressive that the audience insisted on his speaking for some more time. He spoke for 25 minutes.

One day Lalaji asked Hardiker to write an article to Young India giving him the subject for writing. Accordingly, Hardiker wrote an article and showed it to Lalaji. He was not satisfied with the writing. Lalaji suggested some books for reading to better the article. Hardiker rewrote the article incorporating some ideas from the books. Still Lalaji was not satisfied. Three to four times the article was written and corrected. Hardiker who held degrees of Universities felt hurt, lost patience and put on a wry face. Lalaji called him near, patting him on the back said,

“Do not be disgusted, do not lose patience and do not be angry with me. All this is for your good. You must become a first rate writer and a patriot. You have to fight for our country’s freedom, then you will realise the value of this training”.

Referring to this incident Hardiker writes: “I was not much used to writing articles in English. It was very difficult for me to carry out his unexpected orders efficiently. I had never contributed articles to English journals till then. But Lalaji’s word was there and I somehow wrote down an article. Lalaji was not in the least satisfied by reading that article. He gave me the list of books on the concerned subject and instructed that I should read them all and again prepare the article. I had to go to the library several times to read those books. There used to be occasions when he would correct my articles written after so much of careful study. Such incidents were frequent.”

Lalaji would repeatedly refer to Gopala Krishna Gokhale in this context saying at least, in this respect, of reading and writing habits, it was worthwhile to follow the example of Shree Gokhale.

Hardiker had often to go out for doing propaganda. Lalaji would never allow him to proceed unless he got ready with all the notes relating to the assignment. At times Hardiker had to address big gatherings on such occasions. Lalaji would himself collect all the related materials by taking much pain and trouble. “He would ask me to write down notes for my sake” says Hardiker, “in this way I gained the knowledge of speaking and writing from him. If today there is in any way the presence of qualities in me to any extent it is all due to the training given by Lalaji”.

Lalaji was particular in all matters pertaining to house keeping or home science. “No room in the house was allowed to have the smallest dirt and everything,—books, letters, clothes, pillows, cooking vessels etc—were to be perfectly clean and each was to be kept in its place. He would shout, “Get out you fool, you are careless after so many instructions. Is this the way to do things?” Hardiker would plead “Lalaji, I did not do it delibera-

tely. You know well that I am young and ignorant. I forget and it gets late for food. Let aside book I will search it out after food. Now do not bother yourself.” Such polite words from me would pacify him. Then he would burst into laughter and say, I know you fully well. You are a Pucca Maharashtrian. Well, do not repeat this, come on, let us go for food. Lalaji would cool down as quickly as he got angry. He did not have even enemies, how could he then ever dislike friends? It was due to his clean character that he had several friends all over England and America.

Lalaji always kept himself busy, hardly taking any rest. Hardiker and Shastri remonstrated with him for not taking rest. Lalaji’s reply was typical of himself. He would reply, “Change of occupation is rest, my dear friends. Rest does not mean spending time in complete idleness. I am doing some other work now and that gives me enough change of occupation”, Lalaji’s industry often amazed his youthful followers and put them to shame.

Mahatma Gandhi also concurred in this respect. He held similar view that change of occupation is rest. The large amount of work that Gandhiji was turning out was also amazing. To save himself from pestering visitors and to find time to correspondence he was observing Mondays as day of silence. Even so he would write out answers on slate, when interviews were inevitable. He would complain this the fate of being dubbed a Mahatma. The case of the ‘Lion of Punjab’ was not different. This is the price that most leaders have to pay.

Lalaji was, subject to insomnia and hardly slept at nights. It was quite common for him, after retiring to bed to get up again after midnight to read some books or to write articles. Hardiker would often get up and attend to the needs of Lalaji. Hardiker would go from his room to Lalaji’s and massage his limbs to induce sleep. Lalaji would say, “Look here, my brother, do not lose your sleep for nothing. I do not think massaging gives me any relief. You go to sleep”.

These vigils that Hardiker often kept for the sake of his master remained a habit with him even after his return to India.

He would carry on work far into the night, unmindful of sleep or rest.

On the contrary Gandhiji regulated himself according to fixed hours of work. He was a good sleeper. He would go to bed at fixed hours and get up at fixed hours. He had cultivated full control over his sense organs or *Panchendriya*. He could go to sleep at will and get up at the exact minute by his will power.

Once it so happened that the publication of the first issue of the journal was likely to be delayed as Hardiker was quite new to the job. Lalaji, however, was very particular that 'Young India' came out on time. On that day of publication he had arranged in a hotel a dinner to some distinguished guests with a view to discuss Indian problems and also to inaugurate the publication of his journal. He was, therefore, anxiously waiting for Hardiker to reach the hotel with the copies of the first issue in time. Tables were laid and dishes were being served. Still copies had not been received. Lalaji was fretting and fuming with anger and anxiety. Just at the nick of the time Hardiker rushed into the room with the issue of the journal. Lalaji was very pleased with it. He praised Hardiker in the presence of the distinguished guests, patting him on the back and said, "Well done, young man", Hardiker recalls this incident as one of the finest praises to have received from his respected master.

As activities of Lalaji and Hardiker increased, the surveillance on them also grew in intensity. The intelligence officials, possibly at the instance of their British counterpart had installed a secret device in the office of the Home Rule League hidden from the view of others. This device was connected with the ear-phone of the steno typist of the Building superintendent on the ground floor. The device would carry all conversation taking place in the office room of the League to the steno, who would type it out and hand over the same to the Intelligence Officials. This device was hidden behind a window curtain imperceptible to the eye. But some how it came to the notice of Hardiker and he immediately brought this to the notice of Lalaji. It was quietly

removed and frustrated the clandestine intentions of the Intelligence officials so overhear and record all the talk taking place in the room.

The British Intelligence Service kept England and India of the reports of the activities of Lalaji, Hardiker and members of the Home Rule League. They were malicious, making false charges that the members of the League were making arrangements for a rebellion in India with the help of Indians in America and Germany and that Tilak was financially backing this movement. Letters to and from Lajpat Rai and Hardiker were being intercepted. One of these letters dated May 20, 1919 written by Hardiker to Tilak intercepted by the C.I.D. runs as under:

“Respectful greetings to the People’s Champion, B.G. Tilak. From 9th February to the 6th of May a period of 86 days, I travelled through 20 states of the Union. I gave 83 popular addresses, and arranged 25 different conferences. The conferences were held in ten States and 25 large cities, and were the result of 24 extensive tours. In the cities the audience ranged from 25 to 3,000. I sold 4,000 copies of ‘Self-Determination for India’ and 1,500 copies of ‘Get together on India’. In all the cities I was received at the principal colleges, and by the Chief newspaper proprietors. Going from one place to another to speak, I could only arrange conferences at 25 places, and had to refuse nine invitations”.

In a brief report Lajpat Rai sent to Tilak which was also intercepted, he wrote, “Dr. Hardiker has returned from his tour which was very successfully from every point of view. He brought new members, established new branches, and seemed also some funds. We have been issuing occasional bulletins to the United States Press giving them a summary of what we put in the English Press. Lajpat Rai also sent to Tilak a leaflet by Norman Thomas entitled “Rebellion in India”, Norman Thomas was one of the speakers at an Irish revolutionary meeting held in New York on May 6, at which the Indian question was also discussed”.

People who came across Hardiker in America appreciated him and were greatly impressed by his sincerity, with which he

worked for the freedom of his country. Charles T. Halliman, Executive Secretary, American Union against Militarisms writes: Dr. Hardiker made a favourable impression indeed upon the Representatives and Senators whom he interviewed in Washington. He is dead earnest and knows how to exert a quiet pressure on behalf of his cause that was very effective with the man in both Houses of Congress. I have never heard him make a set speech but I have seen him stand up, with humour, courtesy and quiet retort to the rapid fire questions of a Statesman who was full of half-knowledge on the subject of India".

Thee U. Lunde, President, American Industrial Company, Chicago pays his tributes to Hardiker in a peculiar manner. He says, "Because of the sublimity of the cause, the dignity of this mission, and the heroic devotion with which he has consecrated himself to a herculian task I grasp this opportunity to invoke the help of willing hands to hasten the day of freedom on earth".

John Fitz Patrick, President, Chicago Federation of Labour, C.A. Hoehn, Editor, 'St. Louis Labour' St. Louis, Robert M. Buck, Editor, 'The New Majority' Chicago, Judge John P. Magoorty of Chicago, Duncan MacDonald, President, The Illinois State Federation of Labour and the Illinois Labour Party, Hon'ble Jenette Rankin of Montana, Senator A. J. Gronna of North Dakota and other prominent public men have paid similar tributes to Hardiker for his devotion, sincerity of purpose, forceful and eloquent presentation of India's cause.

Lalaji himself complements Hardiker in these words in a letter written to him while he was on tour, "I am very glad of the work you are doing and proud of you in every way but I will strongly advise you to keep clean of complications. Do not let the impression go that you are allied to the Bolsheviki".

It is strange that if some suspected Hardiker to be sympathetic to the cause of the Bolsheviks, others suspected him to be German propagandist! "How stupid", remarks Lalaji, "of people to call you a German Propagandist, even now that Germany is dead and gone. (Germany had been defeated in the war) Prejudices and animosities, however, take time to die".

Lalaji was taking pains to write pamphlets about India and allied subjects. But sometime he felt tired and dejected at the raising cost of production and questioned himself about the wisdom of his writing. Yet, he could not resist the temptation. In a letter to Hardiker, he writes, "I cannot personally go on writing new pamphlets every day. The cost of printing is simply prohibitive. Yet, I am thinking of writing a new pamphlet soon. I think we must have a consultation very soon".

Lalaji's reference to a letter from Gokhale and his remarks there on give us the mood of dejection which would overtake him sometimes. He remarks in the same letter quoted above, "There is a letter from Gokhale, I have not been able to read it, but evidently is angry at the note that I wrote on the Tilak case. It is impossible to work in an organisation where people are ready to take offence even at slight things. I am sometimes inclined to think that we are just fit to be slaves. We are not prepared to give freedom to others".

Lalaji wrote to Hardiker on April 24, 1919 on receipt of letter from Gokhale. Gokhale seems to have got irritated at the adverse comments made by Lalaji and evidently Gokhale addressed a letter to Hardiker in Marathi giving expression to his feelings. Hardiker, who was then in Washington sent a translation of it to Lalaji. On getting the letter from Hardiker, Lalaji comments, "I am distressed to know that a highly educated man like Mr. Gokhale should behave like that. Either he does not understand English or he is one of those who cannot tolerate the slightest of difference of opinion. I wonder if Mr. Gokhale respects Mr. Tilak as much as I do. It matters little what people think of me so long as my conscience is clear".

This is an example of what man will do when he is angry or irritated.

How dejected and disgusted Lalaji the 'Lion of Punjab' would sometimes could be gathered from the above remarks of the Lion.

Hardiker had often to run up to Washington to fix up engagements with important leaders for Lalaji. Sometimes he did this

even without Lalaji's express consent. When he was over-worked Lalaji would burst out in impatience. "You are killing me, Hardiker". But he would go through all the engagements as not to throw cold water on the enthusiasm of Hardiker, who was doing all this for the sake of the Motherland. On February 26, 1919 Lalaji wrote to Hardiker "I appreciate your work very much and I love you but you have to learn a few more things before you become a competent leader. I have several times remarked that you are a little loose in your habits (Business.....) you order stationery and printing which continue to pile up regardless of expenditure. You order things by thousands and then in a few get dis-satisfied with them and order new things again by thousands. I do not like that. It is wastefulness, and we cannot afford to be wasteful".

It is clear from the above letter that Lalaji wanted Hardiker to become a leader and with that object in view praising him for good work and scolding him alternatively for wasteful work. These letters, at the same time, reflect the changing moods of the Lion.

Lalaji wrote to Hardiker from New York on March 1, 1919, "I am glad you are doing so well and earning laurels. I shall feel proud of having been instrumental in helping to bring about your development as a speaker and a writer, but of course, the Chief credit must be yours and yours only. No outside help can matter, if there is nothing inside".

Lalaji continues, "I want you to give up all kind of softness when dealing with public interests, not that you have been guilty of it in the past but because you are too good to say, 'No' on occasions when it is necessary to do so. I will explain it to you when you return. Don't take my criticism in a wrong spirit I mean it well".

How careful is Lalaji in dealing with Hardiker! He wants to caution but at the same time not hurt his feelings.

The Dominion of Canada had made strict legislation, discriminating against Indians. Rabindranath Tagore had therefore

refused the invitation from Canada to visit that country as a protest against discriminatory laws. For the same reason Lala Lajpat Rai was unwilling to go to Canada. But Lalaji, however, deputed Hardiker to deputise for him. Hardiker went to Canada on the invitation of Indians settled on the West coast, with the permission of the Canadian Government. He went there and addressed a number of meetings. He was well received by that Government. Indian residents in Canada presented him with a purse of 3,000 dollars. Hardiker made use of this amount to help Indian students studying in America and also for his public activities.

Following the publication of 'Young India' Lalaji wrote 'England's debt to India'. And when Indian government was feeling proud of having contributed hundred and fifty crore rupees for the first World War, Lalaji felt miserable that poor India should have been bled to save the British Empire. He sat for seven hours at a stretch wrote out an 'Open letter to Lloyd George', who was then the Prime Minister of England. A small brochure that Lalaji wrote 'India a Grave Yard' sold some more than one lakh copies. They were not only distributed all over America, but were also published in most of the world papers. It was also translated into Italian, German, Spanish, Russian, French, Persian languages and in almost all the Indian languages. He also wrote pamphlets entitled "Fight, for crumbs", "A call to young India", "Self determination for India", "The political future of India". He was a prolific popular writer. After Hardiker joined Lalaji, proof reading, posting and distribution of the pamphlets was mostly being attended to by Hardiker and his co-workers.

Lalaji himself attended to all his correspondence though Hardiker and three to four others were ready to take down to his dictation, but such occasions were rare, remarks Hardiker. "Young India", was being published from number 1400, Broadway, New York.

Hardiker was given an allowance of 10 dollars a week for his personal expenses. After Lalaji left for India it was raised to 15 dollars. Hardiker, in addition was drawing 25 dollars a week from the Home Rule League. This was barely sufficient in that

country, living as he was an abstemious hard life from boyhood, he carried with a cheer.

Lalaji was 25 years elder to Hardiker. He looked after Hardiker with paternal love, with as much care and affection as he looked after his youngest son Amrit. He would invariably inquire of Hardiker, if he had his breakfast, lunch and attended to office work regularly. He would feel angry, if he learnt that Hardiker had missed his lunch or breakfast and remonstrate that he would spoil his health by foregoing these. "I was not physically strong then nor am I today," writes Hardiker, "he had learnt that I had weak lungs and I might contract T.B., and so, whenever he noticed that I was over-worked, he would snatch the work of 'Young India' or the League work and do it himself, giving me complete rest".

Hardiker continues. "I used to go to different places for propaganda. On those days, he would write to me every third or fourth day and enquire of my health and would let me know of his welfare. I also got impatient if I did not get his routine letter giving details about himself and the League. When I was on tour I used to write to him so."

When Lalaji did not get letters from Hardiker, when he was mostly on trains he used to get impatient about them. On one occasion when he did not receive letters from Hardiker who was on tour for a number of days, he got so apprehensive that he cabled to Dr. Bajpai enquiring about the whereabouts of Hardiker. After the receipt of a letter from him Lajpat Rai wrote, "I am pleased to note that you are succeeding beyond expectation in your mission. I feel proud of you. I can well imagine that you must be tired of over work. So, I feel you must take rest at least for a month. If found necessary, let us share the work of propaganda which I used to do. You must come to New York in the month of May. Because this is essential in the interest of your health. Secondly there are some important issues on which we have to discuss among ourselves."

Lalaji was so anxious about Hardiker's health that he cabled to him on March 21, 1919, "not to stop necessary expen-

diture on yourself." Even after he returned to India in 1920 he would repeatedly write to Hardiker not to forget to take care of his health and advise him to spend as much time as possible in the open air. Hardiker held the view that when national workers work for their country they should not be mindful of their own health. But Lalaji would quote about Swami Vivekananda, Gokhale and others and give examples of how neglecting health resulted in a big loss and would say, "If your view is followed, it would be a big loss to the country." He would never lose a single occasion to warn Hardiker about the need to be careful of one's health.

After reaching India Lala Lajpat Rai wrote a number of letters to Hardiker. In a letter of March 10, 1920 he said, "It is extremely problematic if we will soon be able to find a good man to proceed to the U.S. to take charge of the Indian Home Rule work. I would very much like you to return. There is a great field I am confident that you would be able to contribute very substantially, I would love to have you as my assistant in-charge of publicity work, but I am afraid we cannot call you back unless the U.S. organisation has been placed on a secure footing.

Letters were being exchanged between Lalaji and Hardiker regularly. It is a pity, however, that some of the letters are not available. In the course of a lengthy letter of March 25, Lalaji writes, "why do you say I am angry with you." He says positively, "I am not. I fully recognise that you are young and inexperienced and so I have forgiven you." This he says of Hardiker who was past 30 years. "I wish you all prosperity. I recognise your merits also and would constantly request you to win and retain the confidence of your fellow workers."

On August 13, Lalaji writes another letter in which he narrates, "I came to Bombay to see Mr. Tilak. Before I reached Bombay, he was dead. But I reached in time for the funeral rites and shouldered the bier. His death has upset us all. It is my intention to discuss the question of your office with him.

"Now that Tilak is gone, it will not be very easy to finance you. In consultation with my friends at Poona, we have resolved

to supply you with at least 250 dollars a month. The balance you must find from U.S.A. to meet your expenses. The office must be maintained. I have just forwarded your report to the President of the A.I.C.C. for consideration at the next meeting."

The correspondence between them continued. On November 11, Lalaji wrote from Lahore, "I have received your two letters. Thanks. The position is this. Gandhi is just now supreme in the country and he does not care for work abroad. His party is opposed to spending money on foreign propaganda. The country is in the throes of a great struggle and it is difficult to spare either men or money. I had a talk with Mr. Kelkar and Mr. Gokhale (Mr. Tilak's lieutenants). We stand for foreign propaganda. I can find money for it, if I go about. But I am done up. I get fever almost every day, and cold besides. Don't speak of it to Amrit. There is nothing serious about it, but it is sufficiently annoying and worrying. So we have decided to give you 250 dollars from the Home Rule League fund. We shall again meet in December and try to fix up for the next year."

Lalaji continues, "we want to keep the office in the U.S.A. alive for purposes of communication. I am of the opinion that the magazine should be stopped. The office should be maintained by you and Rao (D. S. Vijaya Rao). Both should return and take part in the great struggle that is going on. This is the time for every Indian to be home and be doing. Mr. (H.R. Mussey) may be left in charge of office with a committee of other boys to help him and advice her (Miss Signe Toksvig). This should not cost more than 250 dollars a month. Let the work of propaganda be done by other organisations. I am afraid we cannot for the present send you more money. As for men it is impossible to spare any. Show my letter to Mr. Sunderland, if you like."

The passing away of Lokamanya Tilak made Lalaji to recall the qualities of the great leader, whom he held in very high esteem. "Tilak", he would say, "was an extra-ordinary clever statesman and giant among intellectuals. Had he been born in a free country like England or America, he would have risen to the highest position of the country several times." This naturally strengthened the views that Hardiker had for his idol Tilak.

Lalaji himself had presided over the special Congress Session at Calcutta in September 1920, when Gandhiji moved his resolution on non-cooperation. Many respected leaders including C.R. Das and other leaders of Bengal, Khaparde and other leaders of Maharashtra, Lala Lajpat Rai were against the resolution. Though the resolution was passed by a large majority, Gandhiji thought it wise not to launch the movement till he had won over the leaders of other provinces also. However at the next session of the Congress Lajpat Rai, C. R. Das and others who had opposed Gandhiji's at the previous session joined hands with him and supported the resolution.

Gandhiji succeeded in raising the Tilak Swaraj Fund of one crore rupees. In fact it was over subscribed. All this had generated a great wave of enthusiasm in the country. Gandhiji had promised Swaraj within a year before the end of December 1921. It had roused the curiosity of the people. He had also laid down certain conditions. The non-cooperation movement included boycott of councils, courts and Government schools, Hindu-Muslim Unity, Swadeshi boycott of foreign cloth, eradication of untouchability, and closure of liquor shop and wearing of hand spun and hand-woven Khadi. These conditions were not fulfilled to the satisfaction of Gandhiji.

Lalaji would often go to the country-side to relax and rest and he would take Hardiker with him. They would hire a cottage, spend the summer there. Here also he would repeat, "Rest should not mean unemployment. Rest should only mean a change in the form of work."

Hardiker would purposefully avoid taking others when going on a walk with Lalaji, so that he may have the full benefit of Lalaji's views and opinions undisturbed. Lalaji would wax eloquent on various subjects. He used to say, both respect for one's province and respect for one's language are essential. But there should be no narrow mindedness in political work. Based on the basic conception that India is one and that we are all its units. If we have respect for our province and language within that limit, it will be good.

He would let loose his tongue explaining unreservedly the good qualities, lapses and shortcomings of the national leaders. He used to say "You should never look at the shortcomings of leaders. Every man will have some defect. Outsiders or our workers should take note only of the good qualities within and utilise them. Do not consider any person condemned only because he has a particular vice. If a person is addicted and is still prepared to suffer to any extent for the sake of the country, then you should take that much of the work from him. Look at his nationalism. We should attend to the energies of all those persons who try to break away the chains of Indian slavery. Take their qualities and ignore their shortcomings. It is natural for leaders to have some defects, they spoil the impression that people have towards them. But in the minds of leaders like you, there should be no scope at all for all this."

Lalaji had fairly a big circle of friends in America. He had acquired a large circle of friends, Europeans, Americans, editors of newspapers, publishers of books, and persons sympathetic to the cause of India. Being closely associated with Lalaji, Hardiker also came to know most of his friends. Though Lalaji himself was in need of funds, he would share whatever he had with the less fortunate.

Anna Saheb Karve of Poona, the great reformist, who struggled for the emancipation of women sent Mrs. Parvati Bai with an acquaintance to New York, to learn English! She had no knowledge of English language at all. Even her knowledge of Marathi was meagre. She was about 48 years of age then. It seems rather strange and ridiculous that such a person should have been sent to America by Dr. Karve to learn English! She had neither any funds to stand by her. Consequently she took to menial work like sweeping the floor, washing dishes in a 'Peace House' at Oakland near San Francisco. This was a house for aged Christian missionaries, men and women, who had gone abroad to propagate Christianity and returned home due to old age!

Now these missionaries were pressing Mrs. Parvati Bai to embrace Christianity and all her troubles would cease. This

came to the knowledge of Dr. Kokatnur who was employed as a scientist in a big company near Niagara Falls. He promptly wrote Hardiker and Lalaji to come to the succor of Mrs. Parvati Bai. Lalaji made all arrangements for her stay in America and later sent her back to India and prevented her becoming a Christian.

Hardiker was really fortunate to come under the paternal tutelage of Lala Lajpat Rai. He began following his advice on every occasion. He says, "I have always been clearly realising the truth of what he said then". What Lalaji was then saying is, look my brother, do not get angry. Do not forget that everything I say is for your welfare, I have a desire that you should serve your country in an exemplary way. Though this work of today appears difficult to you, you cannot but feel happy about this, my method of teaching, when you are older. And at that time you will have only thanks to offer me."

Lalaji's affection to Hardiker was unquestionable. A father may smack his boy for going wrong. He is not thrashed to hurt him but to correct him and lead him on the right path. That is what Lalaji was doing. Hardiker was sufficiently grown up to be given a beating. But Lalaji giving expression to his dis-satisfaction and feeling annoyed was sufficient.

Hardiker says, "My experience is exactly what is predicted by him. And today I offer my grateful thanks to Lalaji for what training he gave me. Should I not feel fortunate that I had the good luck to stay in the shadow of this great patriot and got the benefit of his experienced teaching."

"What exceptional parental affection Lalaji had in him! It is only those who experienced it that know of it. I lost my father when I was a kid of 7 years, I could not but feel that it was my luck that when I grew up, I found an affectionate and generous father in the person of Lalaji".

As Mahatma Gandhi's Satyagraha movement grew, so did the rage of the British Government and reign of arrests swept the nation. All these incidents made a profound impression on

Lalaji's mind. He was pathetically feeling that he should be in India. Lalaji would say, "It is improper for me to quietly sit here when my people there are undergoing terrible torture in their fight for independence. He felt miserable and was struggling to get passport to India. When he got ready to leave America after four years stay there, he made every arrangement for the proper working of all the institutions which he had started in America. He was given a big fare-well party by his American friends in New York.

After Lajpat Rai's departure Hardiker carried on the work entrusted to him with all sincerity dutifully. But he was feeling lonely, the tragic happenings in India, like the Jalian Wala Bagh massacre intensified his desire to get back to India to share the sorrows and sufferings of his countrymen.

## Terrible Happenings in India

THE FIRST GREAT WAR which broke out in 1914 continued when America came to the rescue of the allies in April 1917. England was draining all her colonies to meet the onslaught of her enemies. Immeasurable assistance was being rendered by India in men, money and in various other forms. Lloyd George, the then Prime Minister of England paid handsome tributes to India for the great assistance rendered. President Wilson of America and other leaders of the allied Nations joined hands in complementing India. Montague, the Secretary of State for India announced in the British Parliament on August 20, 1917, that 'steps would be taken for increasing association of Indians in every branch of the administration, and the gradual development of self-governing institutions with a view to progressive realisation of responsible Government as an integral part of the British Empire'. This cautious statement was followed by the publication of Montague-Chelmsford political reforms on July 12, 1918.

The publication of this report caused a cleavage between Moderates and the so called extremists in the Congress, M.M. Malaviya, President of the Thirty third session of the Congress wrote to President Wilson that the covenant of the League of Nations, should make it obligatory, on every signatory of the covenant to provide democratic institutions for the people who live under the government of any signatory.

The National Congress elected Tilak, Gandhi, and Hassan Imam as delegates to the peace conference proposed to be held at Paris. Tilak addressed a letter to Clemenceau, President of

Peace Conference, bringing home the importance and urgency of granting Home Rule to India. However, the government of India did not permit the Peace delegation to go to Paris. Dr. Sir K. Subramanya Iyer, Retired Judge of the High Court of Madras renounced the title of K.C.I.E. protesting against the unbecoming and undignified language employed by the Secretary of State for India and the Viceroy for the letter addressed by Dr. Subramanya Iyer to President Wilson in 1917. Mrs. Annie Besant was imprisoned.

For the meritorious service rendered by India to Great Britain to win the war, the Government of India, presented to India in 1919, the Rowlatt Act, known after Sir Rowlatt, the Chairman of the Commission. The Act invested the Government with emergency powers to enable it to deal with anarchial and revolutionary movements. Anybody could be arrested and detained without trial. The Act met with universal opposition throughout India. Rt. Hon'ble V.S. Srinivasa Sastry made a fervent appeal in the Imperial Council for the withdrawal of the Rowlatt Act. The appeal went unheeded.

Mahatma Gandhi founded Satyagraha Sabha. The members of the Sabha had to pledge themselves to refuse civilly to obey laws which were unjust and subversive of the principles of liberty and justice and destructive of the elementary rights of individuals by following truth and refraining from violence to life, person and property. He called upon the people to observe Hartal on March 30. This was a novel method of recording protest, by ceasing all work and activities on that day, including closure of shops, factories, government offices and educational institutions. This novel method of protest was received with great enthusiasm by the public.

However, Annie Besant sounded a note of warning that such a movement would result in the release of such forces whose potentialities for mischief were incalculable. It would also encourage disrespect for law, create unrest, disorder and disturbance of peace and tranquility.

The date of *Hartal* was changed from March 30 to April 6, 1919. But his change of date could not reach all parts of India in time. Many areas including Delhi observed *Hartal* on March 30th itself. A procession was taken out headed by Swami Shraddhananda. Some European soldiers threatened to shoot the Swamiji. The Swamiji bared his chest and challenged the soldiers to shoot. Such acts of bravado enthused the public even more. There was some disturbance at the Delhi railway station. Fire was opened by the police resulting in the death of five persons. Gandhiji was prevented from proceeding to Amritsar and Delhi.

There was so much Hindu-Muslim accord in Punjab that Dr. Kitchelu and Dr. Satyapal together, organised Ramnavami celebrations. They were also exhorting people to observe *Hartal* both on March 30 and April 6. The Hartals were a complete success. Enraged at the success Kitchelu and Satyapal were arrested on April 16, at Amritsar, removed to Dharamsala and confined there. Newspapers were suppressed. Sir Michael O'Dwyer, Lt. Governor of Punjab let loose a reign of terror. Taking advantage of the prevailing famine conditions, he recruited two lakh Punjabis to the army.

On April 11, about 20,000 had assembled at Jallianwala Bagh in Amritsar a narrow open space surrounded on all sides by compound wall and buildings. In the evening General Dyer arrived at the public meeting place with an armed force about 100 armed with rifles and two armed cars. The armed cars could not go in due to the narrowness of the only one passage into the grounds. Fire was suddenly opened on the assembled gathering without giving them any notice to disperse. In all 1650 rounds were fired. According to official reports 375 were dead and 1200 wounded. According to the public more than 1000 were slaughtered and 3 to 4 thousand wounded. No medical aid was permitted. Dead bodies lay in heaps. Even water was not allowed to be given to the wounded who lay groaning on the ground asking for water. Only next morning the dead and the wounded were allowed to be removed. Space does not permit giving a full report of the inhuman, ghastly tragedy. Curfew was imposed on

Amritsar and Lahore. General Dyer cut off water supply to houses of Indians, bicycles were snatched away. Electricity was also cut off. Shopkeepers were compelled to sell articles to soldiers at prices decided by soldiers. Scavengers were not permitted to clean latrines of Indians. Indians were subjected to terrible sufferings in various other ways.

An Anglo-Indian nurse Mrs. Sherwood, is said to have been assaulted in a narrow lane when she was going on a cycle. As a measure of reprisal Indians were made to crawl on their bellies in this lane. Flogging was inflicted on bare buttocks in public square on every Indian who happened to pass that way. Col. Johnson deposed before a commission, appointed to inquire into this massacre that flogging was the kindest method of punishment. Hindus and Muslims were tied together to mock at Hindu-Muslim unity, put in cages and taken out in procession.

Viceroy Lord Chelmsford wanted 1000 Indians killed for every English man slain.

All school children were forced to walk long distances, thrice a day to salute the Union Jack and pledge loyalty to the King and the flag.

Lala Harikishen Lal a respectable gentleman was sentenced to transportation for life. A fine of four lakh rupees imposed on him collected by selling all his property. Collective fines were imposed and collected.

At Gujranwala and other places bombs were showered on peaceful people from aeroplanes and also machine gunned not excluding marriage and funeral processions.

Indians were evicted from their homes to make room for Europeans. Many novel methods were invented to terrorise people. Indian papers were not allowed to publish full details of this greatest tragedy and British people were kept ignorant for eight months.

A committee was appointed with Lord Hunter, as Chairman to inquire the tragedy. General Dyer, non-challantly deposed before the committee that if passage was sufficient to allow armoured

cars to go into the park, he would have opened fire with machine guns. He did a merciful act in shooting innocent, unarmed people at it would do a jolly lot of good to people.

When questioned why firing did not cease after the crowd dispersed he said, "I think it quite possible to have dispersed the crowd even without firing, but they would all have come back and laughed at me, I would have made a fool of myself. He admitted having fired longer than necessary to reduce the morale of rebels and strike terror throughout the Punjab. It was not his job to care for the wounded.

For the gallant deed of slaughtering unarmed innocent men, women and children and subjecting the people to inhuman, atrocious and shameful tortures, the 'Morning Post' of London raised a subscription of £ 26,000 and presented General Dyer with a sword of gold as the 'Saviour of the British Empire'. The Lt. Governor of Punjab upheld the brave deeds of Dyer.

C.F. Andrews describes, the Jallianwala Bagh tragedy as "a cold and calculated massacre". He said, "I have gone into every single detail with all the care and thoroughness that a personal investigation could command, and it remains to me as an unspeakable disgrace, indefensible, unpardonable and inexcusable. The official mentality is evidenced by this fact that no high official protested against this huge massacre."

The action taken against Gen. Dyer by the British Government was to make him retire from service.

Rabindranath Tagore renounced his knighthood as a protest against this massacre and Sir C. Shankaran Nair, Member of Viceroy's Executive Council resigned protesting against the imposition of martial law in Punjab.

The Indian National Congress appointed a sub-Committee in November 1919 to enquire into the Punjab disorders with Gandhiji as Chairman. The Committee examined over 1,700 cases and out of this selected 650 statements and issued the same in two massive volumes. The Committee stated that the admission made by Gen. Dyer before the Hunter Committee es-

tablished beyond dispute that his action was nothing but cold blooded, calculated massacre of innocent, unoffending, unarmed men and children unparalled in its heartless and cowardly brutality in modern times."

Udham Singh went from India to London and shot dead General Dyer in a Public meeting in London in 1941. Udham Singh was hanged on the gallows.

The Rowlatt Act, the Jallianwala Bagh Massacre, the Martial Law Regime in Punjab and other atrocities performed by the Government hastened Lala Lajpat Rai to come back to India in 1920, followed by Hardiker a year later.

After coming to India, Lalaji wrote to Hardiker to come back to India to participate in the new movement launched by Gandhiji.

## Back in India

**H**ARDIKER ATTENDED TO the various works entrusted to him by Lalaji with care and caution. But it was quite natural for the young man the desire to get back to India as stirring events were taking place there. Reports from the papers from India and letters from Lalaji increased his longing to return at the earliest. He prepared himself to get back and applied for the passport. The war had come to a close and armistice had been signed. Peace was ushered in. In this atmosphere it was not very difficult to obtain a passport to go to England. He sailed for England in 1921. He remained there only for a few days. During this brief period he visited some important cities in England and Scotland delivering lectures and carrying on propaganda in favour of Home Rule. He was eager to see places wrecked by bombing by German planes. He had even purchased a ticket to Antwerp. But the military authorities did not permit this brown skin from seeing the war wrecked places. Hardiker was an anti-British revolutionary suspect in the eyes of the British Government.

But Hardiker would not give in. He called on the Rt. Hon'ble V. S. Srinivasa Sastry, the mellifluous, sweet tongued orator whose friendship was highly esteemed by the British Government. H. S. Polak a good friend of Gandhiji also came to his rescue. On the strength of their recommendations Hardiker was allowed to pass through France where he had fleeting glimpses of the horrible havoc rendered by the Great War. He set sail to India from the Port of Marseilles. Hardiker was aware of the movement started by Gandhiji and the great enthu-

siasm it had roused. He had also read of the constructive programme enunciated by Gandhiji and the great importance that he attached to the promotion of Khadi and Swadeshi, in contradistinction to mill-made cloth and *Videshi*. These were very dear to Hardiker himself. Had he not carried on propaganda in favour of Swadeshi when he was still in his teens? He was very eager to *don* Khadi. He had written to Rama Rao Shevade to send him hand-spun, hand-woven Khadi clothes so as to reach him at Aden to enable him to step on Indian soil clad in Khadi dress. So intense was his feeling for Swadeshi and so deep his patriotism. But it was not possible to send the stitched clothes to Aden to fulfil his ardent desire.

However, when the ship reached the port of Bombay on November 11, 1921 Rama Rao Shevade who had come to greet him, went up the steamer with the packet of khadi clothes. Hardiker threw away the foreign clothes which he was wearing, put on the rough khadi dress, and stepped on the sacred soil of his Motherland dressed in Khadi as per his desire. Besides Rama Rao, there were present at the harbour, Gangabai Shevade and other members of the Shevade family, his brothers Lakshmana Rao, and Dr. Ganpath Rao and members of his family, Babu Rao Gokhale, the representative of the weekly 'Kesari', Guru Rao Asundi and many other friends and well-wishers. R. L. Amate of Hubli, a practising Advocate at Bombay asked for a message from Hardiker. He said, "Young men should take a vow that they would serve the Motherland unitedly in a disciplined manner lifelong. They should plunge into the non-cooperation movement whole-heartedly and follow the directives of national leaders." Amte took down this rousing message and forwarded it to newspapers all over India.

Hardiker, had intimated Lala Lajpat Rai of the date of his arrival in advance. Lalaji had in return informed Hardiker of his inability to be present at Bombay to welcome him back to India. However he would be going over to Bombay in the first week of December 1921, to participate in the meeting of the Congress Working Committee to be held there. He asked Hardiker to

go over to Bombay during that period when he would take the opportunity to introduce him to the leaders of the nation.

Reference has been made to the political situation in India in a previous chapter and the attitude of Lalaji and other leaders to the non-cooperation resolution moved by Gandhiji. Those who had opposed the resolution at the Calcutta session, had been won over by Gandhiji and had supported the non-cooperation move at the next session presided over by Salem Vijayaraghavachariar held at Nagpur. They were also in favour of the boycott of the visit of Prince of Wales. Strange was the situation and developments taking place in India. Many who were bitter opponents of the British rule had become their staunch supporters and supporters had joined hand with opponents. Gandhiji had an interview with the Viceroy Lord Chelmsford and promised to support the war efforts. He went about campaigning to recruit soldiers for the war. His argument was that a known enemy was better than an unknown one. But his efforts met with little success. The masses knew better. Gandhiji sent a telegram to Tilak to attend the war effort conference called by the Viceroy. Tilak questioning the sincerity of the British Government to grant Swaraj to India, wagered that he would recruit 5,000 soldiers, if Government agreed to grant Commissioned ranks to Indians in the army. Tilak communicated this condition to Gandhiji and sent a cheque for Rs. 50,000 as the wager amount. Gandhiji, of course, would not accept the wager and sent back the cheque.

The Nagapur session was a great success. Out of 1,582 delegates, no less than 1,050 were Muslims who participated in the session. On behalf of the labour party of England, Col. Wedgwood, M.P., Hortford Knight, and Ben Spoor attended the session as fraternal delegates and conveyed the Party's greetings and sympathy. Vijayaraghavachariar in his presidential address rightly pointed out that the fate of the country presently lay in the hands of Montague and Mahatmaji. The creed of the Congress was changed. Its object was declared to be the attainment of Swaraj by peaceful and legitimate means.

Strangely Mahatmaji wanted the Montague Chelmsfort Reforms to be accepted while C. R. Das opposed it. Hajrat Mohani described Swaraj as complete independence at the Ahmedabad session held in 1921 and Gandhiji opposed it.

Hardiker came to Bombay on November 11, 1921 to meet Lalaji, who was coming to Bombay to participate in the meeting of the Congress Working Committee. Lalaji introduced Hardiker as one who had given up his studies and had joined him in carrying on propaganda in America. He was a sincere, diligent worker who had come back to India to carry on similar work under the aegis of the Congress. Lalaji introduced Hardiker to leading lights of the Congress including Mahatma Gandhi, Motilal Nehru, Chittaranjan Das, Dr. M. A. Ansari, Mohammad Ali and Shaukat Ali and others. Hardiker felt happy for having got the benefit of the acquaintance of Congress leaders. He thanked Lalaji for his kindness and assured him of his best services to the country.

The Government was bringing the Prince of Wales to appease the people and kindle their loyalty to the Crown. The Congress had resolved to boycott his visit. To thwart the intentions of the Congress, the Government arrested top Congress leaders including Motilal Nehru, his son Jawaharlal Nehru and C. R. Das. In all not less than 30,000 were arrested to prevent the Congress from giving effect to its resolution.

To placate the Moderates the Government bestowed Peerage on Surendranath Sinha, who became Lord Sinha and he was appointed as Governor of Bihar and Orissa, the first ever Indian to be appointed to the exalted position of a Governor.

What effect the dual policy followed by the Government, one, by arresting and imprisoning staunch Congressmen known as no-changers and other, by trying to win over luke-warm Congressmen known as Moderates or liberals, had on the country is well reflected by Jawaharlal Nehru who writes in his autobiography :

“Above all, we had a feeling of freedom. The old feeling of oppression and frustration was completely gone. There

was no whispering, no round about legal phraseology to avoid getting into trouble with the authorities. We said what we felt and shouted it out from the housetops. What did we care for the consequences? Prison? We looked forward to it; that would help the cause further. The innumerable spies and secret servicemen who used to surrender us and follow us about became rather pitiable individuals as there was nothing secret for them to discover. All our cards were always on the table."

Gandhiji in his famous article "Doctrine of the Sword" "I want India to recognise that she has a soul that cannot perish, and that can rise triumphantly above any physical weakness and defy the physical combination of a whole world", further heartened the people.

All these happenings had naturally great effect on Hardiker. He came back from Bombay to Hubli and offered his services to the Karnataka Provincial Congress Committee. He was coopted as one of the General secretaries of the Committee.

It was not easy to get the services of such qualified men as Dr. Hardiker as whole time honorary workers to serve as office bearers in the Congress. In fact, there was competition between three provinces Punjab, Maharashtra and Karnataka to secure his services. Each had their arguments.

Lokamanya and Lalaji in America were keeping in touch with each other through correspondence. Lalaji had written in appreciative terms of the work that Hardiker was doing in America. In one of his letters written by Lalaji he had given an account of the successful tours in the States carried out by Hardiker. In his letter of May 20, 1919, Tilak wrote back conveying his greetings to 'India's young champion' Hardiker through Lajpat Rai.

When Hardiker decided to return to India, he had not sufficient funds for the passage. Lalaji who was aware of this condition requested N. C. Kelkar, of Poona to send the required amount to Hardiker. At his instance Kelkar cabled the amount to Hardiker. This laid Hardiker under a debt to Maharashtra.

This was further strengthened by the fact that his mother tongue was Marathi.

On the other hand it was Lalaji who had really moulded Hardiker as an efficient and intelligent public worker. Lalaji had acted as a foster father to Hardiker. While Hardiker was still in America, Lalaji wrote to him on December 2, 1920 in the course of which he said,

“We are passing through very busy and exciting times, but I hope you are following the events from the papers. In another three weeks we are meeting in the Congress and we hope to discuss the whole question of foreign propaganda in its entirety. I shall then write to you in detail. In the meantime let me give you a piece of advice. Don't be very sensitive about what people say about you. Secondly, be very careful in your attitude towards your colleagues. Follow a policy of trust and confidence. I am afraid I cannot write to you at length.

“I have opened a Tilak School of politics at Lahore and the first lecture comes off tonight. It will be more or less Rand School and the ‘Servants of India’ Society. Would you not come and join its staff or management? It is a new work and I am hoping to place it on a sound financial basis before very long”.

It was not easy for Hardiker to brush aside requests from such eminent men as Lalaji and Kelkar, to whom he was obliged in various ways, to work in their respective provinces. If he acceded to one request the other one may feel disappointed and irritated. Perhaps Lalaji's claim on him was greater.

He was born in Dharwar and had spent his school days in Karnataka. Staying at Hubli he had come into closer personal contact with Kannadigas. Karnataka had greater draw on him than other provinces. Faced with such a difficult situation, he thought it best to be guided by experienced elders. He had already been co-opted as one of the General Secretaries of the Karnataka Provincial Congress Committee and was taking lively interest in its working.

He had made special arrangements for delegates from Karnataka to proceed to the next Congress Session to be held at Ahmeda-

bad and himself was a delegate on behalf of Karnataka. Thus his identification with Karnataka was complete.

Shrinivasa Rao Kanjalgi, an eminent lawyer, who had thrown up his lucrative practice, at the call of Mahatma Gandhi was then the President of the Karnataka Provincial Congress Committee. It had its headquarters in Hubli where he stayed with Shevades. He could stay in his home town and devote himself to the cause of his dear Motherland. When he approached Shrinivasa Rao for his guidance, he was only too glad to have the services of Hardiker for his province Karnataka. He solved the problem by writing lengthy letters to Lala Lajpat Rai and Kelkar, requesting them to permit Hardiker to stay in Karnataka and carry on the Congress work from here. Both the leaders obliged. Thus Hardiker was saved from a delicate position.

Hardiker along with other delegates attended the Ahmedabad Congress Session held in December, 1921. This was an unique session in many respects. Sardar Vallabhai Patel, the master mind of the Bardoli and Kaira peasants' satyagraha was the Chairman of the Reception Committee. He dispensed with chairs and tables and instead provided with mats and sloping desks for the delegates in purely Indian style. Chittaranjan Das of Bengal had been elected to preside over the deliberations of the session. But he had been arrested and was behind the bars. In his absence Hakim Ajmal Khan of Delhi presided over the session.

Hakim Ajmal Khan was an illustrious leader respected both by Muslims and Hindus. He delivered his address in Urdu and not in English as was the wont. By his influence he had stopped cow slaughter on Bakr Id. His influence was so great that Muslims allowed Swami Shraddhananda, renowned leader of Arya Samaj to address Muslims in the famous Jumma Masjid of Delhi. Due to the Khilafat movement, the fraternisation between Hindus and Muslims appeared to be cemented for ever. Ajmal Khan in turn was elected President of Delhi Hindu Mahasabha. Unfortunately the Swamiji was later stabbed to death

by a fanatic Mohammedan when the stalwart Shraddananda was lying ill in his bed. But that is a different chapter.

To give effect to the non-cooperation resolution Mahatma Gandhi was made the sole authority of the All India Congress Committee. Ajmal Khan in his address explained, "Doctrine of non-cooperation in form is one of negation but in substance it is one of affirmation; we break in order to build, we destroy in order to construct, we reject in order to accept." He also said that it would be "sheer hypocrisy to extend a national welcome to the ambassador of power, the Prince of Wales, that would deny us our elementary rights."

The Khilafat Conference was held in Karachi on July 8, 1921. The object of the conference was to re-seat the Khalif of Turkey religious head of the Muslims who had been unseated. Gandhiji made use of this situation to unite the Muslims and Hindus.

Overjoyed with the victory of Turkey over Greece the Moplahs or Muslims of Malabar ran amuck and resorted to forcible conversion of Hindus to Islam. Military intervened and the rioting was put down with great violence. Moplah prisoners who were being transported in closed steel railway wagons to Bellary jail died of suffocation. This created great resentment in the public.

Prince of Wales landed in Bombay on November 17, 1921. The boycott of his visit resulted in rioting despite the presence of Gandhiji and Sarojini Devi in Bombay. 53 were killed and 400 wounded in police firing to quell the rioting.

"At the Ahmedabad Congress a pledge was drafted to be taken by volunteers who were to offer Civil Disobedience. It reiterated the volunteers determination to remain non-violent in word and deed, to promote communal unity, to give all support to the Swadeshi Movement and to use hand-spun and hand-woven *khaddar* to the exclusion of every other cloth, and if a Hindu, the volunteer had to pledge himself to the removal of the evil of untouchability.

It was also resolved to create a Volunteer Board, to take steps to recruit and train the volunteers in terms of the above resolution.

Gandhiji wanted Hardiker to take up the publication of the Congress Bulletin. Gandhiji had announced that the Satyagraha at Bardoli would commence in February 1922. He was rallying all the non-violent forces and was preparing the ground for launching the movement, the first of its kind in the history of the country, the 'No tax campaign', which involved non-payment of land revenue.

Gandhiji had known of the part played by Hardiker in the publication of 'Young India' of Lala Lajpat Rai in America. Here in India, Gandhiji was editing the weekly 'Young India' from Ahmedabad. He was disseminating knowledge about non-violent struggle to the public. Gandhiji's intention was to bring out the Congress Bulletin periodically a section of which would be devoted to foreign affairs. Hardiker had returned just then from the United States of America. He had gained experience in editing 'Young India' under the tutelage of Lalaji. So Gandhiji hit on him as the right person for the work. He sent a telegram to Hardiker to go over to Ahmedabad immediately. But no sooner Hardiker reached Ahmedabad, Gandhiji was arrested and lodged in the Sabarmati prison. The first issue of the 'Congress Bulletin' was prepared by Hardiker as per the directions of Gandhiji. It had been handedover to the press for printing. Hardiker was eager to release the same for publication.

Gandhiji was in prison. It could not be released without his permission. Hardiker used to go to with the third son of Gandhiji, Ramdas Gandhi, every day carrying food for him. On one of these days he expressed his desire to Gandhiji about the publication of "Congress Bulletin". Gandhiji directed him to act according to the wishes of Vithalbhai Patel, who was then the General Secretary of the Congress. Vithalbhai, however, did not favour the idea of publishing the bulletin when the Bardoli Satyagraha was called off and Gandhiji was incarcerated. Under these circumstances, Hardiker's idea and Gandhiji's original

desire to propagate India's aspirations abroad through the foreign section of the "Congress Bulletin" remained unfulfilled.

Lord Reading became the Viceroy of India in April 1921. M.A. Jinnah and M. M. Malaviya interviewed the Viceroy to come to some understanding about political reforms. The negotiations proved a failure. Towards the end of January an All Parties Conference was held at Poona to bring about a settlement between the British Government and Gandhiji. The Viceroy rejected the terms of the Conference.

Gandhiji sought an interview with the Viceroy to place before him the objects of the proposed no tax campaign at Bardoli and seek redress. Interview was not granted to the intended law breaker.

In the meantime violence broke out in Chauri Chaura in United Province. Some people were assaulted by the police who were going in a procession. The enraged crowd surrounded the Police Station and set fire to it. A Sub-inspector with his son and 21 constables were burnt alive in the fire.

On getting information about this ghastly tragedy, Gandhiji suspended the non-violence Movement which was gathering strength, on the ground that people had not yet learnt the principles and technique of non-violence. Motilal and C. R. Das who were in jail were angry with Gandhiji for withdrawing the movement, because some violence had broken out in a remote place of this large India. But Gandhiji who had been invested as the sole authority to conduct the movement did not relent.

The Government considered this to be the proper opportunity to proceed against Gandhiji, assuming that Gandhiji's influence was waning and there were sharp differences in Congress circles between Gandhiji and other top Congress leaders. Gandhiji was arrested and made to stand his trial on the charge of sedition. Gandhiji pleaded guilty to the momentous trial in the annals of the history of freedom. He was sentenced for a term of 6 years rigorous imprisonment by Justice Broomfield. The printer and publisher of "Young India", Shankarlal Banker was sentenced

to one year's rigorous imprisonment and a fine of Rs. 1,000 on March 18, 1922 and both were removed to Yerrawada prison.

Hardiker attended this 'Great Trial' and sent a report of the trial to Rev. John Haynes Holmes of America to be published in the journal 'Unity'. From the following extract of the report published, the impression that it created on the mind of Hardiker could be glanced :

"The strange trial proceeded, and I listened to the immortal words that flowed with prophetic fervour from the lips of my beloved master. My thoughts sped across the centuries to a different land and a different age, when a similar drama was enacted and another divine and gentle preacher was crucified for spreading a kindred gospel of kindred courage."

He added, "the onward march of the Indian people for Swaraj has begun. It will not halt until victory is attained".

Soon after the trial, apart from the report that he sent to Rev. Holmes, Hardiker sent a circular letter to his friends in America. Following are extracts from that letter :

"To my great regret, he (Gandhiji) was arrested on the 10th and sentenced to six years' imprisonment on the 18th, that shattered his ideas of the bulletin partially, but while in jail whenever I saw him—and I saw him quite often—he urged me to take up that work right earnestly. I could not but promise him. *He is a divine personage.* My few days stay with him convinced me of his wonderful personality—I am now in Bombay working at it. The first issue will come out very soon and it will be published weekly. This is meant for foreign use. I will send you as many copies as you want, if you just inform me."

He asked for further particulars in the same letter. He wrote, I want you to send the following :

- (1) Classified list of Indian letters there.
- (2) Classified list of Indian sympathisers.
- (3) Newspaper clippings containing comments for and against our country and our movement.

- (4) List of libraries and other institutions which are likely to subscribe to our bulletin, and (5) Any other material that you think is important for us.

This shows the great importance that he attached to the bulletin and his earnestness to make it most useful to people in other parts of the world.

But his hopes were shattered when Gandhiji was arrested and Vittalbhai refused permission for the publication of the bulletin.

Hardiker was not deterred from this stoppage of the bulletin from carrying on correspondence with friends in America and keeping them informed about happenings in India.

The following is one of the typical letters addressed by him to his friends in America.

“Through newspapers you must have come to know details of the repression that is now going on in India. Almost all first rank leaders except Mahatma Gandhi have been arrested. Quite a few have, so far, been sentenced. India is in turmoil. It has been thrown into such a precarious condition by the bureaucrats who wish to hold the 320 millions in subjection. The rulers are determined to crush the popular movement and on the other hand the people not only leaders but the people and the masses—are determined to overthrow the Government. To me, indeed, it is a great joy to be here at this particular time. Our countrymen here are making future history, not only of India but of the entire world. As to what part you are going to play in this movement, I do not know. But I was one amongst you for almost 8 years, I can surmise a few things. However, I request you very respectfully to read the Indian papers carefully and get in touch with leaders and workers of Hindustan.

“A few days ago I had a heart to heart talk with the great Indian leader, Mahatma Gandhi. I also had conferences with Lajpat Rai, Nehru and others before they were arrested. Lajpat Rai and Mahatma Gandhi both requested me to urge all Hindustani residents in America to do their best in helping India today.

Mahatma Gandhi has specially written a letter which I take great pleasure in reproducing below :

“Dear Dr. Hardiker, I would like you to tell the students in America that the best way in which they can serve the country there, is to understand the non-violent character of the struggle, The violence which reigns supreme in the world today will only be conquered by non-violence in love; I would like the struggle to be accurate about facts and figures, which, I often observe, they are not”.

Hardiker asked his friends to circulate Gandhiji's letter among their friends. And to write to him care of the 'Kesari' Poona City, Bombay, India.

Dr. J. H. Holmes had great regard for Gandhiji. In his opinion Gandhiji was the world's greatest man. His articles comparing Gandhiji with Lenin and Romain Rolland had been widely published and they had not escaped Hardiker's eyes. In appreciation of these articles he wrote to Dr. Holmes :

“I am really fortunate having been with him (Gandhiji). I know you will envy me, but let me tell you that you are absolutely right in your analysis of three men in the world. Mr. Gandhi is truly a great soul—India loves Gandhi, India is willing to make any sacrifice for him and for the principles which he stands. She has already offered at his bidding 25,000 of her best men who have now crowded the British jails without a murmur. His message to the country and to the world from jail is peace, non-violence and suffering. The onward march of the Indian people which began in order to win Swaraj will not halt until they attain victory—But the question to my mind is what will you, Dr. Holmes, do to prove that Mr. M. K. Gandhi of India is really and truly the greatest man of the day as you yourself said. What will you do to prevent the sufferings of such a man? What will you do to propagate his ideas of word peace, and non-violence when he has been forced to stop all his activities? Take any step you wish in the matter, India will help you.”

Rev. Dr. Holmes wrote a reply on May 10, 1922 in which he says :

“I am greatly moved by the wonderful report which you sent me of Gandhi’s trial and imprisonment. I quite sympathise with your appeal for us to do something here in America for Gandhiji’s release. There seems little that we can do at this distance. We are trying to keep his name before the public and meetings are being held in various places. You may be sure that what can be done will be done.”

Hardiker had the confidence and the audacity to assure Rev. Holmes that India was prepared to help him in whatever step he wished to take. In fact Rev. Holmes was dealing with the life of Gandhiji and delivering his message to the Americans from Pulpit, Platform and Press and getting published articles in various American journals.

Gandhiji did not attract people by promising power, pelf or prestige. His call was for suffering, sacrifice, giving up wealth and embracing poverty and leading a simple life. He did not assure pelf but prison. Yet he was able to attract thousands in India to follow in his foot-steps and tread the path shown by him. His message of love, non-violence, no retaliation and peace cast its spell on millions all over the world. What is that made millions follow, just as Hardiker, is better told in the words of Jawaharlal Nehru :

“But the little fact remains that this ‘reactionary’ knows India, understands India, almost is peasant India, and has shaken up India as no revolutionary has done—In his own peculiar way he has a knack of releasing powerful forces which spread out, like ripples on the water’s surface, and affect millions. Reactionary or revolutionary, he has changed the face of India, given pride and character to a cringing and demoralised people, built up strength and consciousness in the masses, and made the Indian problem a world problem. Quite apart from the objectives aimed at and its metaphysical implications, the method of non-violent, non-cooperation or civil resistance is a unique and powerful

contribution of his to India and the world, and there can be no doubt that it has been peculiarly suited to Indian conditions."

Gandhiji has expounded his theory of non-violence in numerous articles running into hundreds of pages. In a famous article written in 1920 he explained :

"Non-violence in its dynamic conditions means conscious suffering. It does not mean meek submission to the will of the evil-doer, but it means putting of one's whole soul against the will of the tyrant. Working under this law of our being, it is possible for a single individual to defy the whole might of an unjust empire to save his honour, his religion, his soul and lay the foundation for the empire's fall or regeneration."

Hardiker, was no doubt moved by the lofty, unique dynamism of the doctrine of non-violence and came under the magic spell of the person, Mahatma Gandhi, who not only preached but actually put into practice the theory that he expounded and in consequence suffered imprisonment a number of times.

This is covered in another separate chapter.

## Aftermath of Gandhiji's Incarceration

**A**FTER THE INCARCERATION of Gandhiji, Hardiker had no work to do at Ahmedabad. So he returned to Hubli and offered his services as full-time worker to the Karnataka Provincial Congress Committee. It did not provide him with full time work. By nature a restless person he could not afford to sit idle and permit his energies to go waste. He busied himself in reviving the Ganesh Mandal which devoted itself to the celebration of Ganesh festivities on the lines of Lokamanya Tilak. The Government was very vary in not interfering in religious observances of any community lest they lose their sympathy and support in running the administration. Tilak took advantage of this to organise Harikatha, Bhajan and music performances. The Bhajan groups were given names after National leaders like Mahatma Gandhi Lokamanya Tilak, and Lala Lajpat Rai. All these were tinged with the colour of nationalism, Indian physical culture activities, and demonstrations were given a new life. Religious festivities were blended with national activities. National leaders were invited from all over India to deliver sermons. S. G. Joshi and B. G. Saraph were placed in charge of Ganesh festivities.

Hardiker also founded the "Varta Prasarak Sangh" for the collection and dissemination of news in regard to the national movement. 'Bhagini Mandal' or Women's association for the uplift of the women. Under the auspices of this association Tilak Girl School was started to impart education, to the girls of the members. The Tilak Kanya Shala was carrying on its functions till 1932 when it was compelled to pull down the shutters

owing to its being declared as an unlawful organisation by the Government. A National School had been formed by the joint efforts of Vishwanath Joshi, Ananta Rao Desai, Rama Rao Shevade, Baba Tembe and others. Their aim was to run this institution without taking any grant from the Government which would bind it to carry on according to the grant-in-aid rules framed by it. Hardiker rendered much assistance to run this institution. In response to the call given by Gandhiji students had walked out of educational institutions necessitating the establishment of national institutions all over India. Such schools had been founded in Hubli, Dharwar, Belgaum, Bijapur, Bangalore and other cities. Teachers had also come out of these schools. Lawyers had boycotted courts. All these things had happened in a bit of emotion. All had to be founded suitable occupation and remunerated. Suitable large buildings had to be found and rent paid regularly. The National School in Hubli was accommodated in a godown opposite Joshi Viswanatha Rao's residence. Ananta Rao Sabade of Jamkhandi was the first Head Master of the National School in Hubli. He was succeeded by P. R. Ramayya of Bangalore who after some years went back to Bangalore and became a successful journalist. In course of time, Ramayya founded the 'Tai Nadu', or 'Mother India' Kannada daily. Krishna Rao Marathe, a lawyer, who had given up his profession, was a teacher in the school till it closed down. Later he renewed his practice. But, it was not easy to conduct an educational institutional without the aid of the Government and it was closed down for want of public Patronage in 1925.

Hardiker also established the Tilak Gantha Sangraha or library with the books that he had brought from America. He collected from friends about 6,000 works bearing mostly on history, politics and economics, a free reading room which was well provided with periodicals which he was receiving from foreign countries and various provinces of India in varied languages.

He received "Arogya Mandal" or Health circle and "Sharira Balawardhan Sangh" or physical culture institute. He helped to

start a Modern Commercial Institute which imparted instructions in short-hand and typerwriting.

When Hardiker was arrested for the third time and imprisoned in 1930-31 the Tilak Library was declared illegal. The library was sealed and all the contents including furniture and books were seized and sold in auction. Some rare books were taken away by officials. Some were sold by weight and others burnt. The ban on the Congress organisation was lifted in 1934. Even so the ban on the Tilak library was not lifted. The ban was lifted only in 1937 after the Congress assumed office. Hardiker was given a munificent amount of Rs. 200 as compensation for the loss of 6,000 volumes of rare books and furniture!

The non-cooperation movement threw up some ardent workers in Karnataka, as elsewhere in India. Of these G. B. Mahashabde and Gundachar Hebballi, two students in their teens, who gave up their studies joined Hardiker. Hardiker found employment to Mahashabde in Girls school which he started in Hubli. After some years he was taken to Bombay by Hardiker and introduced to K. P. Khadilker, editor of 'Navakal' the Maratha daily. He became a member of the editorial staff. He supported and served Hardiker in all his activities till his life time.

H. Gundachar became a close associate and follower of Hardiker. He joined Hardiker in the Flag Satyagraha of Nagpur. He has also arrested and imprisoned along with Hardiker. B. G. Lokhre, a close relative of Hardiker was working as an accountant in the Defence department at Poona. As Hardiker's activities expanded he asked Lokhre to resign and assist him in attending to his growing vast correspondence.

R. V. Karigudri and S. B. Mangoli are two other youths who became associates of Hardiker after giving up their scholastic career. They were helping him life long in every way. When the Hindustani Seva Dal founded and nurtured by Hardiker was declared unlawful B. G. Lokhre and Venkatesh Karigudri were arrested along with Hardiker. After their release from

jail both went to the earthquake stricken Bihar with a select number of workers to render service to the suffering people of that province.

After returning from Bihar Karigudri became personal assistant to Hardiker rendering loyal service in every possible manner. He was arrested in the Quit India movement of 1942 and was behind the bars for two years. Later he became the Assistant Editor of 'Hubli Gazette' which subsequently took the name of 'Jai Hind'.

B. G. Lokhre remained a life long bachelor like Hardiker and joined the "Free Press Journal" of Bombay after the Hindustani Seva Dal merged itself into the Congress Seva Dal or Volunteer corps. Lokhre gave up the 'Free Press Journal' and joined the staff of the 'Bombay Chronicle' till it ceased publication. B. G. Lokhre preceded his maternal uncle Hardiker and passed away in his seventieth year.

Numerous are the institutions that Hardiker founded nurtured and handed it over to others after giving them sufficient training. Hardiker had the gift and flair to attract young men and women and injecting them with earnestness, devotion duty and dedication to a cause which they had chosen to serve. He always liked to get into personal touch with nationalist workers and for this purpose he undertook number of tours in different part of the province. He visited various towns in north Karnataka, South Kanara, Mysore and other places and personally acquainted himself with them. Few could resist the frank and unconventional approach to them by Hardiker. They were captivated by his friendly feelings, irrespective of their status, caste or community. He would pat them on the back, enquire about their health and other conditions in life, sympathise with them in their difficulties, share their sorrows and joys. He had the knack of treating each one according to their status and put them at ease. By these qualities he was able to gather around him a number of workers who, remained ever loyal to him.

Paying compliments to his friend Hardiker, Dr. Sri Prakasha, Governor of Assam writes, "The special reason that brought me

close to him was his intense faith in physical fitness and organised work. I have always felt that we in India are careless about both. This carelessness of our causes the difficulties we see around us, which disables us from fulfilling our hopes or doing our duty properly. The total lack of organisation that has constantly been creating confusion in our lives, has been a source of deep anguish to me, for I have felt with sorrow that it was impossible to get anything without organisation, and if that was lacking no amount of eminence of individuals can carry the nation very far. As Hardiker stood for both, I was drawn to him nearer and ever nearer."

The women's movement in Karnataka which had its origin in the Hubli Bhagini Mandal started in 1922 and gained momentum in 1923 and 1924 when the women volunteers for the Belgaum Congress had to be organised and provided. It was the first occasion when women volunteers were ever trained as uninformed volunteers. But this time Srimati Uma Bai Kundapur had come from Bombay to stay in Hubli, which place so far she used to visit every year to spend some months with her father-in-law, the late K. Ananda Rao, the important founder of the Karnataka Press—a factory for joining, press and packing cotton into bales. This Press became the Centre of all activities from 1920 onwards. Uma Bai's husband passed away in 1923 and, therefore, she had to leave Bombay and come to Hubli. She became a child widow. K. Ananda Rao was then, though a Government pensioner, President of the Hubli Taluk Congress Committee and Hardiker came into close contact with him.

When Hardiker came to know of the social work that Uma Bai had done in Bombay, and was impressed by her enthusiasm for social work, he persuaded her, through Ananda Rao, to accept the responsibility of the Bhagini Mandal, the Tilak Kanya Shala and allied Women's activities. Uma Bai readily agreed. She and Gangu Bai and other sisters in Hubli and Karnataka worked under the guidance and inspiration of Hardiker for the advancement of women in the province for over quarter of a century.

Gangu Bai was a young cousin of Hardiker and was a member of Shevade's household, where Hardiker was also living. There were other relatives also. This speaks of the large heartedness and generous quality of Rama Rao Shevade, who sheltered numerous relatives under his roof. Friends of Hardiker who came to meet him from outside also used to receive the hospitality of Rama Rao. This is a special feature of the Hindu joint family system which may not be in vogue in other countries. This joint family system is now breaking up under the impact of the western civilization. Datta Rao Dikshit, a close friend of Hardiker, married Gangu Bai, the daughter of the brother of Rama Rao Shevade. Hardiker, as we know, lost his parents and brothers when he was quite young. As misfortune would have it, Dattu Dikshit also died leaving behind Gangu Bai a widow, 12 years of age. The shadow of death seemed to relentlessly following Hardiker wherever he went. Widow remarriage was not in vogue then. The families of those who practised widow marriage was being ostricised. Even today in modern India, widow marriage is frowned upon and looked down by the orthodoxy. Hardiker could not bear to see his cousin young Gangu Bai undergoing all the travails of widowhood. He, who was still in his teens resolved not to marry and remain a bachelor life long, like Bhishma of Mahabharata fame, who owned not to marry so that the son of his foster mother may ascend the throne. Hardiker kept up his vow till his death.

As a youth he had to over-come many temptations. To quote his words, "Due to American conditions of temptations and facinations, my mind was perturbed twice and I would have possibly violated my vow of celibacy, but for the timely warnings of my friend Ankliker and my preceptor, Lala Lajpat Rai. They saved me from the danger." When pressed to marry he would say, "I am already wedded to the cause of the freedom of my country. I regret Hindu marriage never provided for divorce". He says, "whenever the devil of temptation tried to over-power me, God within me, defeated the devil and reminded me of my oath of Brahmacharya".

The imprisonment of Gandhiji and his removal from the field of activity arrested the onward march of the national movement, causing serious disappointment to top ranking leaders like Motilal Nehru, C. R. Das and Lajpat Rai. They questioned and doubted the ultimate success and even the wisdom of the Non-cooperation programme launched by Gandhiji. C. R. Das had much belief in entering the Legislative Council and obstructing the smooth working of the wheels of administration at every stage. Their negative argument was that they could at least prevent mischievous propaganda being carried on within the Council and expose the hollowness of the assurances of the British Government to associate Indians in greater measure in the governance of the country. Soon after their release Das, Motilal and others of their thinking began canvassing opinion in favour of Council entry, putting up Congress candidates to contest the forthcoming elections in November 1923. They wanted the ban on Council entry to be lifted. They formed a party which was named as Swaraj Party. Its aim was that they could prevent anti-nationalist and communalist from becoming Ministers in various states and working the Montague Chelmsford reforms, under a system of dyarchy.

But there were others, loyal to Gandhiji like Dr. M. A. Ansari, C. Rajagopalachar, Kasturi Ranga Iyenger who considered it sacrilegious to enter the Councils, when Gandhiji, the author of the non-cooperation movement was behind the bars. Since they would not change their attitude they came to be known as 'No changers'. These stood for carrying on Constructive Programme of the Congress and making the people self-sufficient, self-confident and Swadeshi minded. The controversy between these two groups within the Congress led to a great deal of personal misunderstandings. The divided counsels of great leaders placed the rank and file of Congress workers in a dilemma, as to whom to follow and which path to take. This duality weakened the Congress to certain extent.

C. R. Das ought to have presided over the Ahmedabad Congress in 1921. But he was arrested and put behind the bars.

However he got the opportunity to preside over the next session held in Gaya. His proposal for Council entry was defeated by a narrow majority. On this score he resigned his presidentship. Bengal Government availed itself of this opportunity to crush the Swarajists Party and issued an Ordinance on October 25, 1924 empowering itself with absolute powers. Gandhiji sensing the danger to his friends and the Swarajist Party rushed to Calcutta, met C. R. Das and issued a statement supporting the Swaraj Party, even though they differed on the non-cooperation strategy and Council entry. He succeeded in reconciling 'No changers' and the 'Swarajists'.

## The Seva Dal

**T**HE NEW MODE of resistance to foreign rule made it possible for large numbers men, women and even children and physically weak to participate in the non-violent struggle to establish Swaraj in the country. This is equally true of the few patriotic Indians living abroad and especially to the students. Indian students abroad felt the need of having a National Flag symbolising the aspirations of Free India, apart from the Union Jack representing the mighty power of the British Empire. It was the boast of the Britishers that the sun never sets on their empire. "Rule Britannia, Britannia rules the waves" is the refrain of their song.

Indian students abroad felt it humiliating not to have a flag of their own. The Union Jack reminded them of the subjugation of their country by foreigners. Madam Kama, a Parsee lady who was in Paris realising the importance of the flag devised a flag and this was used by Indian students abroad. This flag underwent many changes and finally in 1931 the Congress, under Mahatma Gandhi's guidance gave recognition to a flag having three horizontal stripes white, red and green on which a charka was imposed. This became the National Flag.

The Congress gave a call to the country to observe the week from April 6th to 13th as National week to commemorate the atrocious acts of Jallianwala Bagh. At all their functions the Congress began using this flag and thus it gained recognition as the National Flag. On March 18, 1923 the first anniversary of Gandhiji's incarceration, a great Congress leader of Punjab

took out a procession in Jabalpur with the Congress flag in the lead. The Police prevented the procession from entering the civil lines. Some were arrested and let off later. But on April 16 Pandit Sunderlal was sentenced for six months for sedition.

The Congress flag became a red rag to the British bull. The exhibition of the flag was prohibited in many places as also in Nagpur. The Congress made this a point of honour and decided to accept the challenge. A procession was organised on May 1, 1923 and circulars went forth to Congress Committees to send volunteers to participate in the procession at Nagpur the capital of C.P. and Berar government. The police prevented the procession, carrying Congress flag, from proceeding in the direction of the Civil lines where lived Europeans and high officials. Many were arrested and imprisoned.

In response to the call of the Congress Dr. Hardiker with a batch of six volunteers reached Nagpur on June 16 and they were given a rousing reception. A batch of five volunteers went from Mysore State also. On June 16, a public meeting was held in Nagpur, presided over by Seth Jamnalal Bajaj, Vinoba Bhave and Dr. Hardiker addressed the gathering.

Government in anticipation of a big procession being taken out on the 16th instant arrested Dr. Hardiker, Jamnalal Bajaj, Vinoba along with about 275 volunteers under the Vagrancy Act which provides for the arrest of persons who have no ostensible means of subsistence or who cannot give a satisfactory account of himself. "How ridiculous that a merchant prince like Jamnalal should be considered as one having no ostensible means of subsistence!

On June 21, Dr. Hardiker was tried by the Magistrate as a vagrant, breaking law. Dr. Hardiker in the course of submitting a statement before the court said, "The whole fabric of the false system will have one day undoubtedly to tumble down in no far future. Providence, I am confident, will not take long time to bring about the desired issue". Hardiker was sentenced to one year's rigorous imprisonment. He was given work in the jail hospital to work as a compounder.

In all 1750 volunteers were arrested and jailed. As the jail became overcrowded some were sent to Akola and to other jails in central Provinces. Horrible were the conditions in jail. All political prisoners were treated as criminals. They were given hard work like crushing oil seeds in Ghane yoked like bullocks, to grind wheat to flour, to break stones and so on. The sanitary conditions were most insanitary, clothing and bedding insufficient. Unable to bear these harsh life of the jail about 200 volunteers were released on tendering apology.

This made Dr. Hardiker to think furiously as to how to make the volunteers to stand the rigors of jail life. He consulted prominent men like Dr. Chandulal Desai, Dr. Ghia, Mohan Lal Pandya, Nilakanta Rao Deshmukh and decided to hold an All India conference of volunteers to consider suitable measures to be taken.

In the meanwhile Vallabhai Patel gave notice to the Government that he would lead a big procession of volunteers from Gujarat through the Civil Lines on August 18. Vallabhai was arrested, fined Rs. 3,000 and his car was attached in lieu of fine. Vithalbhai Patel, brother of Vallabhai Patel got into touch with government. An understanding was arrived at and the peaceful procession was allowed to pass through the Civil Lines without hindrance. Thus the honour of the flag was vindicated and the face of the Government saved. Political prisoners in jail were released in batches spread over a few months.

At the special session of the Congress held in Delhi, Maulana Abul Kalam Azad presided. Dr. Hardiker held a meeting outside the pandal under a tree. He issued an appeal on September 14, 1923 calling on Congress Committees to extend their support to volunteer organisation. In the course of the statement he said, "Jail going will ever be incidental. A lot of hard and patient work stands between ourselves and real freedom. He wants a strong army of workers ever ready to take up such work. No nation which has worked for its freedom has been able to achieve notable success without disciplined volunteer organisations. The history of fight for Independence by America, Italy,

Russia, Ireland and other countries clearly shows that such organisations are quite necessary for all who seek liberty."

More than 14 out of 20 Congress provinces responded to the request and consented to support on All India organisation which may be set up. Thus took shape the "Rashtra Seva Mandal". Hardiker was appointed General Secretary of the Provisional Board. He was authorised to call a meeting at the next session of the Congress to be held at Coconada (Kakinada) in Andhra Pradesh. There were hardly three months for the next session. He carried on vigorous propaganda in favour of volunteer organisation. He went to Bihar to preside over the provincial Volunteer Conference. He met active workers from Bihar, C.P., U.P., and Maharashtra and exchanged ideas.

Dr. Hardiker wanted to meet Jawaharlal Nehru, the exuberant enthusiastic youth who had become an idol of India. "There was some kind of halo around him", in the words of Hardiker" that attracted thousands and thousands of people and made them bow before him. There was no other person excepting Gandhiji who ruled the heads and hearts of men as Jawahar.

He had been arrested thrice in the course of two years for law breaking. Jawahar was arrested on May 17, 1942 also when he made a statement in court stating how he, an admirer of Englishman had been converted into a rebel in the course of ten years under Mahatma Gandhi. He who had inbibed all the prejudices of Harrow and Cambridge was transferred into a rebel against the present system of Government in India. He said, "I marvel at my good fortune, to suffer for the dear country! What greater good fortune could befall on Indian, unless it be death, for the cause on the full realisation of our glorious dreams".

Added to this was the great sacrifice made by the Motilal Nehru, father of Jawahar, who lived in royal luxury, entertained Governors in his palatial mansion. "Ananda Bhavan" at Allahabad and travelled in special trains. Coming under the spell of Mahatmaji, he had given up practice as a fabulous lawyer, impelled by the sacrifice of his only son courted imprisonment. He had become fakir and a legend in his time.

It may be recalled that Nehru, Kitchelu, Gidwani and K. Santanam were arrested at Nabha State and paraded through the streets handcuffed like dogs. This treatment of great leaders had roused the public to white heat anger. Nehru and Santanam were deported from the State.

Dr Hardiker was eager to make Jawahar as the head of the Seva Dal in making. That would add lustre to the organisations. With this object in view he went to Allahabad and met him on November 14, 1923 which happened by coincidence to be his 35th birthday. Dr. Hardiker had his lunch with him. Jawahar readily consented to the proposal and he agreed to preside over the first volunteer conference proposed to be held at Kakinada at the time of the Congress Session.

The 38th Session of the Congress was held at Kakinada during 1923. Mohamad Ali presided. In the same grounds the first All India Volunteer's Conference was held under the Presidentship of Pandit Jawaharlal Nehru on December 27, 1923. It was attended by men and women volunteers from all over India. This Conference brought into existence the Hindustani Seva Dal. It resolved to constitute the All India Volunteer Board, that would provide a corps of disciplined trained and efficient men and women dedicated to national service. Jawaharlal was elected as its first President. The Congress, passed a resolution welcoming the formation of an All India volunteer organisation. It empowered the Working Committee in cooperation with the organisers of the movement and keep control and supervision over it giving it freedom of internal management. The above resolution was moved by Smt. Sarojini Naidu.

The Congress Working Committee, in turn resolved to depute Shankarlal Banker to confer with the All India Volunteer Board in regard to the proposed volunteer organisation. It also resolved to place a sum of Rs. 1,000 at the disposal of the president of the Volunteer Board. Thus a potent instrument of effective service was forged. This smooth sailing was possible because of the foresight of Dr. Hardiker in making Jawahar as the President of the Seva Dal.

Jawaharlal in his rousing address at the first Hindustani Seva Dal Conference called upon the Youths to train themselves as non-violent soldiers of freedom and be men of action rather than of words and thus hasten the day of liberation. He laid emphasis on discipline and how the movement suffered for want of discipline in the past.

“The fault was not theirs”, he said, “We paid little heed to discipline or drill, and spent our time in exhortations and appeals. We forgot that courage without discipline is of little avail and a mob, however brave, is powerless before a trained army. We have thus made no proper effort so far to have real volunteers. Without this training our strength will be wasted and our courage will bear little fruit. Above everything we must concentrate on his training and having given this training we shall have fitter men and women for constructive work and civil disobedience:

“The whole lesson of the past three years teaches us that discipline is essential for us and without it we can hardly hope to succeed. Most of our weakness can be traced to our lack of discipline.”

At the time of the formation of the H.S. Dal, Gandhiji was in jail and in the words of Nehru, “the glorious spirit that he infused in us has dwindled and grown less. Our eyes wander from the goal and our feet falter but the dark days have passed and work again beckons.”

These rather dis-spirited words were uttered by Nehru because of the strong ideological differences that had arisen among Congress leaders regarding the potency of the non-cooperation movement itself. The Congress was split into two distinctive groups. one led by Chittaranjan Das of Bengal, Motilal Nehru and others who wanted to get into legislative bodies and carry on obstructive tactics from inside. Another group dubbed as ‘No changers’ led by Babu Rajendra Prasad, C. Rajagopalachari and others who had absolute faith in the leadership of Mahatma Gandhi and in the constructive programme ultimately leading to non-cooperating. Every Provincial Congress Committee in the

country presented a picture of divided counsels and leadership between 'Swarajists' who stood for council entry and 'No changers'.

Mahatma Gandhi who was in Yerawada Prison suffered from Appendicitis. He was operated upon in Sassoon Hospital by Col. Maddock and later released. He came to Bombay for convalescing at the Juhu sea side. He was elected to preside over the next session of the Congress which was decided to be held at Belgaum. Gangadhar Rao Deshpande became the Chairman of the Reception Committee. He was ably assisted by Srinivasa Rao Konjalgi, the President of the Karnataka Provincial Congress Committee and members of the Reception Committee. Dr. Hardiker was placed in charge of the volunteers. He toured the province along with Srinivasa Rao Konjalgi. They met prominent workers to enlist volunteers to serve at the Belgaum Congress. Camps were organised in various towns of Karnataka to train the volunteers. A central training camp was opened at Sitamani in Bijapur district on the banks of the river Krishna. K.A. Venkataramiah of Bangalore was in charge of the training Camp.

What sort of training should be given to volunteers of the Hindustani Seva Dal loomed large. It could not totally adopt military training service that was based on violence and their directive was to do and die, if need be as the commander directs without question. On the other hand the Seva Dal has as its base non-violence and truth. They were merely off time workers and not paid as soldiers of the standing army. The volunteers had first of all to be physically fit. There were some physical culture institutions in India like the Jummadada Vyayamshala, Baroda, of Prof. Manick Rao, Hanuman Vyayamshala, Amaravati, and Kaivalyadhama Lonavala and Bombay of Swami Kuvalayananda. These pioneers had resuscitated old indigenous forms of physical exercises like Bhāla, Lezim, Malkhamb, Danda, Baithak, Suryanamaskar and various kinds of Yogasanas. There was also the Boy Scouts organisation founded by Baden Powell. But the Scout training at the time was restricted to European and Anglo-Indian Boys. To overcome this racial prejudice Annie

Besant founded the Boy Scouts of India on the same model. He sent M.C. Mathanda of Coorg, Nanda Kumar Vasista of U.P, S.N. Day of Bengal to Manick Rao's Physical Culture Academy at Baroda to undergo training. They remained there for 3 months and returned to their respective places to train others, to undergo training at these institutions.

A few were sent to Chikmagalur in Mysore State to take training in the Scout Camp that was being conducted there. He collected literature of all these youth organisations and prepared a course of training suitable to the Seva Dal. Manick Rao of Hanuman Physical Culture Institute had prepared Hindi version of English commands used in the army and the Scout organisation. Dr. Hardiker adopted them to totally for the Seva Dal and popularised them. These commands were later adopted by Indian military and police.

Besides foot drill, physical culture training, lessons were imparted in the history of the Congress, of National Movement, stories of heroes who sacrificed for truth, honesty and for the freedom of the country and the Ruler; signalling, First Aid and ceremonial flag hoisting.

The Hindustani Seva Dal volunteers wearing Khadi uniform and marching in step carrying lathi drew admiration from Indians and gave room for needless suspicion on the part of the Europeans. They thought this to be a potential menace and possibly a nucleus of a revolutionary organisation.

Jawaharlal refers to this misunderstanding in his autobiography in these words:

“Dr. N. S. Hardiker conceived the idea of having a well disciplined all India corps trained to do national work under the general guidance of the Congress. He pressed me to cooperate with him, and I gladly did so for the idea appealed to me. The beginnings were made at Coconada. We were surprised to find later how much opposition there was to the Seva Dal among leading Congressmen.

Some said that it was a dangerous departure as it meant introducing a military element in the Congress and the military arm might overpower the civil authority. Others seemed to think that the only discipline necessary was for the volunteers to obey orders issued from above, and for the rest it was hardly desirable for volunteers even to walk in step. At the back of the mind of some was the notion that idea of having trained and drilled volunteers was somehow inconsistent with the Congress principle of non-violence. Hardiker, however, devoted himself to this task, and by the patient labour of years he demonstrated how efficient and even non-violent our trained volunteers could be."

The importance of training could well be understood from a letter written by Sri Prakasa when he was Governor of Assam:

"The special reason, however, that brought me close to him (Hardiker) was his intense faith in physical fitness and organised work. I have always felt that we in India are careless about both. The carelessness of ours cause the difficulties that we see around, which disables us from fulfilling our hopes or doing duty properly and well. The total lack of organisation that has constantly been creating confusion in our lives, has been a source of deep anguish to me, for I have felt with sorrow that it was impossible to get anything done without organisation, and if that was lacking no amount of eminence of individuals can carry the nation very far. As Hardiker stood for both, I was drawn to him nearer and ever nearer".

Reverting to the Belgaum Congress Session Hardiker sent the volunteers trained at Sitamani to train others. Training camps were organised in District head-quarters and these trained volunteer chiefs in turn trained others. Though the training was only of short duration, it must be said that they gave better account of themselves than raw untrained young men and women. Most of the volunteers who came to Belgaum had not equipped themselves with uniform. The Reception Committee was not in a position to provide all of them with Khadi uniform. The

volunteer—recruits themselves succeeded in collecting Rs. 4,000 for this purpose.

A significant feature of the session was the presence of women's volunteer section in white Khadi uniform. The lady volunteers under Umabai Kundapur, recruited mostly from Bhagini Mandal, Hubli, gave a good account of themselves. These volunteers were trained to sing national songs in chorus, to do kitchen work, and to serve food to all. The male volunteers, were allotted work like traffic control, watch and ward, sanitation, exhibition department and the like.

Gandhiji was keen on sanitation in the Congress camp. He had seen insanitary conditions in previous Congress Sessions and at huge congregations like Kumbha mela at Prayag. Insanitary conditions may give room for epidemics to break out with fearful results. Temporary urinals and lavatories had been dug with movable partitions. The users were expected to cover the excreta with mud kept closeby. All could not be expected to be so dutiful. It was very necessary to keep off the fly which Gandhiji named as Sanitary Inspector. Volunteers were rather unwilling to take up the work of sanitation. Hardiker who was wearing himself out by working day and night with little rest gathered together all the volunteers and spoke to them on the importance of cleanliness and sanitation.

It may also be mentioned that caste prejudices came in the way. They had to be overcome. The batch of fifty volunteers of the National High School, Bangalore, came forward to take up this unpleasant work, which others were unwilling to do. Gandhiji and Kaka Kalelkar took upon themselves to guide these volunteers, who received encomiums from all for their good work. National High School became the nucleus for providing trained workers and instructors. K Sampathgiri Rao, H. Rama Rao, K. A. Venkataramaiah, A. S. E. Iyer, S. R. Sharma, K. G. Krishnamurthy, S. Vasudeva Rao are some whose names may be mentioned as leading lights of the National High School who took keen interest in building the Seva Dal. Others, not the products of the School who evinced much interest in spreading the move-

ment mention may be made of M. C. Mathanda, V. M. Mantri, Nanda Kumar Deo Vasistha, S. N. Subba Rao, Shevada Rama Rao, Kumari Sofia Somji, Smt. Uma Bai Kundapur, Damuanna Lengade, R. V. Karigudri, Laxmana Rao Hardiker, Kumari Dhumatkar, S. V. Inamdar, Surajbal, Vishwanath Sha, B. G. Lokare, Rumale Chaunabasaviah, S. P. Kulkarni, A. S. Thammaiah, R. R. Nayak, G. G. Jere, M. K. Vaidya, Burli Bindu Madhav, G. B. Mahashabde, S. B. Mangoli, and N. R. Raghavendra Rao. The names of recipients of awards of Hind Seva Trust, and Dr. Hardiker Diamond Jubilee Trust, which runs into pages gives a fair account of persons who took pains in spreading the Hindustani Seva Dal movement all over India.

The Hindustani Seva Dal was recognised as an organisation to train dedicated disciplined, devoted youths for the freedom and service of the country.

The Seva Dal attached special importance to ceremonial flag hoisting. A procedure was created for the ceremonial flag hoisting which was known as 'Jahandabhivandan'. It taught the people the importance, sacredness and significance of the flag. Every volunteer was taught the mode of hoisting and de-hoisting of the flag, when to hoist, when to de-hoist, when the flag should not be flying, the history of the flag, the significance of its colours and in a word, everything about the flag. People also learnt the importance of punctuality. People came to know that the flag would be hoisted on the stroke of the minute that was notified irrespective of the absence of the dignitary who was expected to hoist the flag. Numerous are the instances when volunteers themselves have hoisted the flag when the dignitary did not turn up on time.

Gandhiji who presided over the Belgaum Congress has published an article in 'Young India' of January 1, 1925 under the title "Belgaum Impressions". He gives ungrudging praise for the almost perfect organisation that one could see in the Congress camp. From this lengthy article it is not irrelevant to quote his impressions on the sanitary arrangements. He writes:

"There were nearly seventy-five volunteers, mostly Brahmins, who were engaged in conservancy work in the

Congress Camp. The Municipal Bhangis were indeed taken, but it was thought necessary to have the volunteers also. Kaka Kalelkar who was in charge of this corps tells me that this part of the work would not have been done as satisfactorily as it was, if the corps had not been formed. He tells me too that the volunteers worked most willingly. Not one of them shirked the work which ordinarily very few would be prepared to undertake. And yet it is the noblest of all from one point of view. Indeed sanitary work must be regarded as the foundation of all volunteer training."

Dr. Hardiker did not fail to take note of the remarks of Mahatmaji. Special stress was laid on the importance of cleanliness and sanitation in Seva Dal training course. In the course of training the trainees were taken to nearby villages and made to sweep the streets and teach the villagers the importance of cleanliness. Many are the instances when Seva Dal volunteers have not shirked such work when required.

Bindu Mahavacharya Burli is one of the earliest to become Seva Dal volunteer. He is a very orthodox Brahmin. He will not drink even water outside his house, leave alone taking cooked food. Such an orthodox Brahmin did not hesitate to take a broom and bucket and go from house to house to clean open wet latrines when Bhangis of Dharwar in Karnataka went on strike. The lavatories were so stinking that he had to lie a kerchief round his nose and mouth to keep off the stinking odour. Such examples are many.

The volunteers who came to Belgaum to serve in the Congress session were not all fully trained. They were half baked. Many did not realise the imperative need of discipline. Most of them were eager to see and listen to Congress leaders. They would all crowd in and outside the big pendal. Realising this weakness, V. S. Narayana Rao who was in charge of the Tamilnad delegates Camp and other group Commanders like him, permitted the volunteers to go in batches by turns to satisfy their curiosity.

A batch of hefty volunteers were in charge of carrying water from 'Pampa Sarovar' newly dug big open well to the kitchen. One night, it seems the Reception Committee men in charge of the kitchen used uncomplimentary and rude remarks about the volunteers. The volunteers were upset. They resolved to forego food that day as a protest against this ill-treatment. This news spread to the entire volunteer camp. Some followed suit. But there was no unanimity, some took food.

Dr. Hardiker was not keeping good health. He had become very weak due to Asthma and used to go about supporting himself on the shoulders of two volunteers on both sides of him. That day he had gone to Belgaum city for change of food and rest in a friend's house. Camp commanders were unable to pacify the chafing volunteers in an angry mood. This news was carried to Hardiker late in the night when he was resting. Immediately he rushed to back to the Congress venue. He gathered the particulars of the incident from camp commanders and members of the Reception Committee. Instinctively he sized up the situation. He ordered the officer in charge to sound the bugle call of rally.

Srimati Uma Bai Kundapur who was in charge of the lady volunteers camp of about 150 gives a graphic account of the incident and the tactful way in which Hardiker handled the delicate situation. He did not summon or go about inquiring about the incident. It was past mid-night, may be about 2 a.m. He came to the lady volunteers camp shouting at the top of his voice, 'Lady Captain, lady Captain! Two women volunteers on sentry duty rushed in and woke up Uma Bai. She rushed out. It was bitter winter, shivering cold. Dew would melt into water under the beds in tents and grass covered huts. *Charpois* or crude cots made of ropes strung across four stands were not provided for all. Uma Bai came out. Hardiker said, awake all lady volunteers and take them to the kitchen.

Hearing the rally bugle call at the unusual hour past mid-night, volunteers gathered at the flag pole. Senapati directed the officer in charge to lead the volunteers to the kitchen. He

ordered "Volunteers, follow the leader, quick march. Obey him".

The commander had been instructed to lead the volunteers to the kitchen where food was ready. The Senapati was at the dinning hall. He asked the lady volunteers to spread out dinning leaves and serve food. The commander directed the volunteers to sit and take food. All these happened with lightning speed giving no time to the volunteers to realise what was happening. In the immediate presence of Senapati Hardiker, none felt like dis-obeying his orders. Fear mixed with respect and awe made them simply obey orders. Volunteers were naturally tired and hungry too. They consumed the food, which otherwise would have gone waste, without a murmur.

Youth is a stage in life of vigour and hopes, intolerent of criticism impatient and impetuous giving rather undue importance to self, respect and honour/and has little experience of the tumbledown world, full of vicissitudes; joys, sorrows and disappointments. It requires to be treated with care and gentleness. The volunteers had not yet imbibed the importance of discipline and tolerance. The elders in the kitchen department had highly stunged nerves working day and night, sometimes receiving a good word of praise and often being found fault with their work. In this surcharged atmosphere a little heat was enough for explosion. That is exactly what had happened. Senapati Hardiker grasped the situation in a trice and handled it with tact and understanding. He told the elders to be more tolerant and treat the volunteers with respect. Next night he called a meeting of volunteers and brought home to them the importance of obedience, patience, tolerance and respect to the elders. Gangadhara Rao Deshpande, the 'Lion of Karnataka' as he was known, and who was the Chairman of the Reception Committee riding on horse used to inspect the vast newly sprung up Congress township, aptly named 'Vijayanagar' observing everything, trying to make up wants and deficiencies. He was all praise for Senapati Hardiker for the factful way in which he handled the explosive situation.

Taking advantage of the Congress session Dr. Hardiker convened the Second annual Seva Dal Conference at Belgaum. Shaukat Ali, brother of Mohamad Ali, who was a tower of strength to Gandhiji in his efforts to cement Hindu-Muslim Unity, presided over the conference. In his rousing address he said:

“I want all youths of India who have their local pride to egg them on to do great things for the common Motherland. Provincialism should not be given undue importance which will kill the dream of United India. No Indian should raise his hand against another brother Indian”

Resolutions were passed at the sessions calling upon, the then twenty Provincial Congress Committees to establish at least one Seva Dal training Centre in each province and one All-India Training Centre at Si imani in Bijapur district. However, little effort was made to give effect of the first resolution. It remained as a pious resolution, on paper as it happens to most resolutions passed in conferences in this country. Some steps were taken in Karnataka and Maharashtra to run same temporary training camps due to the personal efforts of Dr. Hardiker. He succeeded in establishing a permanent Training Centre in Sitimani. In Karnataka Seva Dal movement received great impetus from elders like Srinivasa Rao Kaujalgi, R. R. Diwakar, Madhwa Rao Kubbur, R. K. Shevade, Srimathi Uma Bai Kundapur, Gangu Bai Shevade, Kamaladevi Chattopadhayaya, Dr. Mrs. Mahajani and others.

Dr. Hardiker felt it necessary to have a journal of its own for Seva Dal to propagate its ideas and ideals, to carry on propaganda and to instruct the volunteers chiefs in the conduct of training camps. Since the organisation had no funds at its disposal, he decided to run the monthly journal entitled ‘The volunteer’ on his own personal responsibility. The first copy came out in 1924.

The ‘Volunteer’ contained three sections in Hindi, Kannada and English. Gandhiji wanted every one to learn Hindi or Hindustani. Following this, Hindi was prescribed as a subject for study in Seva Dal. Wherever possible, arrangements were

made to teach Hindi to volunteers. Since H.S. Dal was an All India organisation Hardiker thought it desirable to have Hindi section for readers who did not know either of the two other languages. The journal carried a variety on topics of interest to youth like youth movement in different countries, the history of struggle for freedom in India and other countries, the growth and development of physical culture movement in India, report on the activities of Seva Dal, biographies of heroes, lessons in First Aid to the injured, practical useful hints to Seva Dal instructions and so forth. A special feature was messages and articles from foreign friends of India like Col. Wedgwood, Dr. Sunderland, Dr. De Valera and Indian leaders like Mahatma Gandhi, Jawaharlal Nehru, Lala Lajpat Rai. It is worth-while quoting some of these messages as they help to throw a flood of information on the state of the country in that period and their out-look on the Seva Dal. Giving his impressions on the work of the volunteers at Belgaum. Gandhiji writes:

“I have been asked to give my impressions of the volunteers’ work at Belgaum during the Congress week. I thought I had already dealt with it in my Belgaum impressions. But I gladly respond. Their work will bear a fuller and separate treatment. In my opinion, the volunteers reached at Belgaum comparatively the highest water mark of efficiency with my experience of our Congress. They were hard working, efficient and willing. I heard no complaints from the delegates about them. Physically too they appeared to me to be fit. Dr. Hardiker was good enough to take me through their camp which bore a business-like appearance and was fairly tidy. I say fairly tidy for in my opinion a volunteer camp must be a model of tidiness, not a thing being out of its place but being in its place in a neat manner. For instance, a volunteer may have his bedding in its place and yet may have put it in a heap instead of having properly and neatly folded it in the prescribed manner. In point of sanitation too a volunteer camp must be perfect, not a scrap of paper or dirt should be found anywhere. I understand that Dr. Hardiker specially restricted the number

of volunteers. They had, therefore, more than a fair share of work to do. During the time that the Congress was in sessions they had to work over sixteen hours per day, being on their legs practically the whole of that time. I must not omit to mention the lady volunteers. They were most helpful and attentive. They too had undergone previous training. Though we cannot manage a Congress session without the efficient help of volunteers, let me say that work is the least part of volunteers' training. Volunteers must be our greatest asset in winning Swaraj. This they can only if, in addition to having a spotless character and the necessary training in drilling, sanitation and first aid to the injured, they know how to organise the nation for Swaraj. For this purpose, therefore, every volunteer must be an expert carder and spinner, and must be able to, in addition to doing his share of spinning necessary for the franchise, to organise carding and spinning in his own district".

It should be remembered that hard-spinning has been a part of volunteers' training since 1921. It is at the Belgaum Congress that the Congress franchise was altered. All elected were required to send 2,000 yards of even and well-twisted self-spun yarn every month. In the wake of this resolution Seva Dal volunteers were also taught spinning on *Charka* or spinning Wheel.

Pandit Jawaharlal Nehru's message to the 'Volunteer' laid stress on discipline and unity. Welcoming the publication he wrote:

"Parties and varying policies and rival programmes are fighting for mastery. But one thing stands clear. India's greatest weakness has been for long and is today her lack of discipline. Without discipline the wisest of policies and the best of programmes are doomed to failure. And even an indifferent programme coupled with united and disciplined action can lead us to success. Thus unity and discipline are the two essentials for us today, and discipline of the body and mind is the surest way to unity. The volunteer move-

ment is striving to introduce discipline in our National movement and deserves the encouragement and active support of all who wish to build a free and prosperous India on sure foundations. I welcome Dr. Hardiker's new paper as a champion of this Movement and a stout soldier of the fight for freedom".

Lala Lajpat Rai called for selfless service in his message to the 'Volunteer' which appears in Volume No. 1 and serial number one of the journal in its issue of January 1925. It runs this:

"No service is nobler than that of Motherland; none purer than that of Humanity, and more so uplifting as ennobling as one done voluntarily, disinterestedly and with the sole desire of being useful without any return.

"India is pre-eminently the land of *Nishkama Seva*, as preached by the Gita, to her ancient glory and prestige except that of *Nishkama Seva* of her teeming millions regardless of colour, caste or creed."

Hardiker went round with his begging bowl, to find the finance which was required to run the "volunteer". In an article under the caption, 'The beggar's bowl' he wrote "It is really an adventure on my part to start this monthly. I am a *bona fide* beggar. On begging I have lived so far and intend to live and carry on my work in future in the same manner. My 'Bowl' is my only treasure in life". He has kept up his word to the last. Begging not for himself but for some noble cause. But he cannot be classified as a great beggar compared with Pandit Madan Mohan Malaviya who collected in lakhs from Ruling Princes, merchant Princes and zamindars for the Benaras University. Next comes Mahatma Gandhi who always succeeded in collecting the targetted amount in time from rich industrialists like Birlas, Tatas and Bajajs and also in driplets from the poor. Nineteen Twenty four (1924) is marked by outstanding events that took place in that year. In that year Belgaum had the privilege of hosting the annual Congress Session to be held for the first time in Karnataka. This is the only Congress which had the good fortune of being presided over by Mahatma Gandhi, the

virtual dictator of the organisation. This gave the opportunity for the first time to Dr. Hardiker to show what a trained and disciplined body of volunteers can do. This is the first time when Hindustani Seva Dal got the opportunity to exhibit its capability. It is in 1924 that Gandhiji undertook a fast for 21 days for the sake of Hindu-Muslim unity. In this year the Congress franchise was altered. Gandhi was operated for appendicitis in Sion hospital, Bombay on January 12 successfully by Col. Dr. Maddock. Maharaja of Nabha was deposed for his sympathy with the Nationalist movement as a warning to other princes. Temple entry Satyagraha was started in Vaikom in Malabar which dragged on for a number of years. Nehru, Kitchelu, Gidwani, and K. Santanam who had gone to Nabha to study the situation were arrested and paraded through the streets handcuffed. Revolutionaries who were very active in Bengal shot dead Ernest Day mistaking him for Teggart, Commissioner of Police, Calcutta, for his cruel conduct. Togadur Ramachandra Rao started temple entry Satyagraha by Kaniyars, a reformed Fourth Caste, at Nanjangud in Mysore State. He also started the *shuddi* movement to re-convert Hindus who had been enticed to become Christians by ulterior motives. MacDonald, leader of the Labour Party became Prime Minister of England. The agreement between Gandhiji, Nehru and C. R. Das which was passed by AICC in November 1924 was ratified at the Belgaum Session. 'Volunteer' the organ of the Hindustani Seva Dal was published by Dr. Hardiker. It was being printed by Y. V. Jathar at concession rate for 3 years at his press in Dharwar. Later, it was shifted to Bombay. These illustrate the prevailing atmosphere in the country when the journal was started.

The 'Volunteer' was not able to attract a large number of subscribers at least to meet the production cost. It ran, even so, for a period of six years. The Hindustani Seva Dal was declared unlawful in 1930 with the result that the 'Volunteer' magazine had also to be suspended. It was restarted in 1932 but closed shortly after for want of patronage when Hardiker was arrested in Salt Satyagraha movement.

The closing down of the journal and a tragic event resulting in the death of Narayan Joshi, an enthusiastic graduate at Mugutkhan in the river Krishna by drowning did not dishearten or deter Hardiker from carrying on the work of the Seva Dal. The next session of the Congress was scheduled to be held at Kanpur in 1925. The Reception Committee was very much impressed by the work of the Seva Dal volunteers at Belgaum and so they requested Dr. Hardiker to send some instructions in advance to train volunteers at Kanpur. He sent for instructions from various parts of Karnataka. M. C. Mathanda who was imparting Seva Dal training to students of National High School at Bangalore and who was one of those who served Gandhiji recuperating his health at Nandi Hills in Mysore State, was recalled to Hubli. Hardiker left for Kanpur with 15 trained volunteers six weeks in advance to train raw recruits there.

This session of the Congress was presided over by Srimati Sarojini Naidu. A special feature of the Session was the presence of Rev. J. H. Holmes of America. Wearing a Gandhi cap addressed the Congress: "I claim Gandhiji for the whole world. The Society of Friends which I represent regards him with great reverence and has full belief in his work. I ought to say that we have gone very far wrong in our Western civilization, we have gone too far in the pursuit of wealth and power. It is a deep evil in our whole Western civilization. Our love of wealth has resulted in its concentration, our longing for power has brought war after war, and will likely civilization is destroyed. So we gladly turn to you who are indicating another and better way to follow the brotherly spirit which is represented by the great prophet among you." It may be mentioned that Rev. Holmes has written a number of books on the life and philosophy of Mahatma Gandhi and was instrumental in introducing Gandhiji to the western world, especially to the Americans.

The third All India Volunteers Conference was held at Kanpur in 1925. T. C. Goswami, M.L.A. a well known leader of Bengal presided over the session.

The entrance to the conference was by tickets. A sizeable amount was collected by this means. The objects of the Hindustani Seva Dal were classified as under :

- (1) to train and organise the people of India for national Service and disciplined sacrifice with a view to the attainment of Swaraj by peaceful and legitimate means :
- (2) to control and bring under uniform discipline all the existing organisations and to establish new ones wherever necessary :
- (3) to raise the standard of national efficiency by systematic physical culture.

The object of the H.S. Dal is not to manufacture physically well built volunteers only, but to instil into them to protect the weak and carry out the directives of the Congress to develop the spirit of self sacrifice and selfless service, explains Hardiker. He prepared a booklet about the constitution of Seva Dal, courses of training, method of conducting training camps and the like.

The services of the Seva Dal, it is sad to remark were not availed of by subsequent sessions of the Congress, owing to provincial feelings. It is unfortunate that this country is plagued by caste, community, creed, custom, language and similar barriers hindering unity. One of the objects of the Seva Dal was to eradicate these differences and make the youth feel that they were all children of *Bharatmata* i.e., Mother India. *Bharatmata-ki-Jai* (Victory to the Mother India) was one of the most popular *Jaikars* popularised by the Seva Dal to instil the feeling of brotherhood and unity and fellow-feeling.

The services of the Hindustani Seva Dal were not utilised at Madras, Gauhati and Congress sessions. However, Hardiker was more particular on seeing that work was done in a disciplined manner rather than that H.S. Dal volunteers should serve as volunteers at all the Congress Sessions. In fact he was highly appreciative of the discipline forged by Subhash Chandra Bose at the Calcutta session of the Congress held in 1928. He wrote in the 'Volunteer' paying encomiums to Bose in the following words :

“In Bengal, an efficiently trained corps was created for the session of the Congress. It was a great service contributed by Subhash Chandra Bose to the cause of having a trained, disciplined and organised National Army in the country.”

In this connection, it may be stated that Hardiker wrote to Jawaharlal, the President of H.S. Dal bringing to his notice the unwillingness of Subhash Bose to take contingent of Sava Dal volunteers to serve at the 1928 Calcutta Congress Session. Jawaharlal replied on June 6, 1928 stating that Subhash was not keen in having a Seva Dal contingent at Calcutta. “But he has no objection to a small number going there. I shall discuss the matter further with him”.

Jawahar, it may be presumed, had talks with Subhash Bose on this subject and wrote back to Hardiker on September 9, 1928 saying, “Bengalis should not be made to feel at any time that people from another province are going to boss over them. So, so long as you avoid this you can get on very well with them.”

Hardiker took note of the cautious advice tendered by Jawaharlal. He did not press Subhash to take H.S. Dal volunteers. In his personal capacity as member of the AICC he attended the Calcutta Session, watched the working of the volunteers and paid glowing tributes to Bose as quoted in a previous paragraph.

Motilal Nehru presided over this session at Calcutta. Subhash Bose who was the G.O.C had arranged workers of various factories, along with Congress volunteers in the lead to join in the March Past. He stood by the side of Motilal Nehru when the March Past took place and the Congress President received the salute standing at the Flag Pole. Fifty thousand workers participated in the March Past and it took two hours for the completion of the March Past.

Hardiker was straining every nerve to spread and develop the Seva Dal. He took advantage of the annual session of the Congress to hold the annual conference of the Dal. It was understood that Seva Dal was an auxiliary institution under the Congress and every volunteer about 18 was obliged to be a Congress member. He strove his best to involve and make the Congress

leaders to take interest in the development of the Seva Dal. Despite all his efforts only a few top-ranking leaders like Jawaharlal Nehru, Babu Rajendra Prasad, T.C. Goswami, Sri Prakasa and Srimati Sarojini Naidu evinced some interest. Jawaharlal as President of the Dal, perhaps, was the only person who took keen interest in Seva Dal. In the absence of provincial Seva Dal Boards, and want of personal interest by top leaders the Seva Dal did not take deep root in all the provinces except perhaps in U.P., Bihar, Central Provinces, Maharashtra and Karnataka. It developed well in Karnataka and Maharashtra due to the proximity of the Seva Dal headquarters being Hubli close to both these provinces and the personal attention that Hardiker could give. The first batch of trained workers were predominantly from Karnataka which is added reason for its growth in this province. The main object of Hardiker was to evolve a high standard of disciplined patriotic men and women imbued with a sense of social service, and well versed in good behaviour and manners. His ambition was that if he could secure at least one-thousandth of youth power of India as members of National Volunteer organisation, the Congress could do wonders.

He estimated that during that period of 1925-1930, there were at least four crores of able-bodied persons between the ages of 18 and 40.

In 1926, he tried to consolidate the Seva Dal organisation so far as Karnataka Province was concerned. He held a conference of volunteers at Bellary. He roped in H. Krishna Rao of Hosakoppa, a malanad area in Mysore State, a landlord and a member of the Mysore Representative Assembly to preside over this conference. The session resolved to enlist 10,000 Congress members in Karnataka, 500 members for the Seva Dal and collect Rs. 5,000/-. They succeeded in enrolling 14,500 members for the Congress and for the Seva Dal, but did not succeed in collecting the small target of Rs. 5,000/-.

Hardiker attended the fortyfirst session of the Congress held at Gauhati in Assam. It was presided over by S. Srinivasa Iyengar of Madras. A brilliant lawyer and Advocate General, he

has resigned from Advocate Generalship and joined the Congress. Resolutions were passed at this session making Khadi compulsory for candidates contesting Congress elections. Resolution was also passed, not to accept Ministries by Congress.

After attending the Congress session at Gauhati in December 1926, Hardiker visited, on his way back, Gaya, Patna and Benaras. At Patna Babu Rajendra Prasad of Bihar Vidya Peeth assured him of all co-operation to build up Seva Dal in his province. Rajendra Prasad was a great lawyer, who gave up his practice and became an ardent follower of Mahatma Gandhi. He was adored not only in his province but throughout India as a humanitarian. He was known as a soft speaking person and he was held in such high respect that his word was law in Bihar. He became the first President of Free India.

Pandit Madan Mohan Malaviya a great Sanskrit Scholar, founder and Vice Chancellor of Benaras Hindu University, known for his orthodoxy, desired Hardiker to stay in Varanasi and make that his headquarters. Both Patna and Varanasi offered good opportunities to build up the Seva Dal in the light of the large population of students studying in these national institutions. N.C. Kelkar, who had cabled money for his return passage from America, and Lalaji who had looked after him like a father wanted him in Punjab. It was difficult for him to reject Lalajis request who wrote to him on July 12, 1925 as under :

“I want you to give me six months time to organise the volunteer movement in the Punjab, and if that be possible for you, you may state your terms. It is absolutely necessary for you to come out of Karnataka and push your movement in Northern India in its practical shape. You will make no headway by writing or by propoganda through your magazine. I hope you will consider my proposal carefully and let me know when you could come. I have a mind to spend about two weeks or more in Maharashtra and Karnataka, possibly towards the end of August or probably in September’.

It is, when he was faced with this difficult situation that he sought the advice of Shrinivasa Rao Kaujalgi, the then President of Karnataka Provincial Congress committee who relieved him from this irksome position by writing to Lalaji and Kelker requesting them to permit Hardiker to work in his own province. This clinched the matter.

As usual the occasion of the Congress Session was availed of by Hardiker to hold the Fourth All India Volunteer Conference in December 1926 at Gauhati. T.C. Goswami who was to preside over the Conference was absent and in his place S. Srinivasa Iyengar presided, Motilal Nehru inaugurated the same.

Nanda Kumar Deo Vasitha an enthusiastic Seva Dal instructor was able to muster a volunteer force of 100 volunteers to serve at Kumbha Mela gathering at Allahabad. This Kumbha Mela comes off once in 12 years. Millions of Hindus flock to Prayag to take their bath at the confluence of Ganga, Yamuna and Saraswati rivers at the auspicious hour. Gandhiji describes in his autobiography his visit to Kumbha Mela. In one Kumbha Mela more than a thousand pilgrims were trampled to death by the uncontrollable surging crowd. The Seva Dal volunteers rendered yeoman service at the Kumbha Mela in 1927.

Gujarat was hit by severe floods causing terrible devastation. Vallabhai Patel was in charge of the relief work. He had a number of workers and volunteers to serve in the flood stricken area. He was not in need of volunteers from outside. However, Hardiker was eager to send at least a couple of volunteers as a gesture of good-will. He chose M.C. Marthanda, A. S. Ekambara Iyer, and Lakkimarad a Gujarati settled in Hubli. These and other volunteers collected a good number of blankets and clothes to be sent to Gujarat. The service of these three volunteers was accepted by the Congress office at Bombay. Then Gujarat was a part of Bombay presidency. The three volunteers went to Ahmedabad with the collected clothing and reported themselves to Vallabhai Patel, Chairman of the Relief Committee, who was then busy discussing with one Parikh about the days programme. The volunteers received a cold welcome. Vallabhai

asked Parikh to receive the blankets and clothing and pack back the volunteers. Let us hear Marthanda's recollections about this incident. Parikh was surprised and said, 'What Vallabhaji, you want these Karnataka Volunteers to be sent back to Hubli? If, you do not want them I will take them to my village. These three volunteers are equal to three hundred untrained volunteers of yours.' Parikh gave us a man to guide us to his village, which was six or seven miles away from Ahmedabad. Parikh and two other villages were given to our charge. We began to work from early morning till late in the evening and we made the people also to work for their own relief. We cooked our food and the village *Mukhi* or headman was asked to supply required provisions from his own shop. The illiterate Gujarati villagers were a set of idlers. Each of them had four or five wives and during normal times only the women worked in the fields ploughing, grazing cattle, collecting fire-wood, carrying water and the like. The men would be engaged in gossiping, smoking, 'Gudu-gudi', or *chilms*, sitting round the fire in thatched huts.

These three volunteers were in Gujarat for three months. They went to three different areas and trained volunteers in their zones. These volunteers roused the villagers and with their help constructed about 500 miles of road. Vithalbhai Patel, brother of Vallabhaji Patel and Speaker of Central Legislative Assembly made use of these roads to move about the flood devastated areas to aid and bring solace and comfort. He formed a very high opinion about these three volunteers of Seva Dal from Karnataka.

At a later period Mathanda conducted training camps at Jhansi, Benaras, Lahore, Madras, Karachi and in many other places. At Karachi, records Mathanda, he met Abdul Gaffar Khan, popularly known as Frontier Gandhi. He had come to Karachi with 300 Red Shirt volunteers, who got his nomenclature due to their wearing red coloured uniform. Even their chappals or Indian foot-wear and lathis which they carried were red. This proper designation *Khuda-i-kidmatgars* meaning servants of God. They were seven feet tall and hefty. It is indeed a miracle that Mahatma Gandhi was able to convert these

trigger free war like Pathans to non-violence. Gaffar Khan paid a visit to the Seva Dal camp at Karachi at the request of Hardiker and expressed pleasure at the discipline and cleanliness of the camp.

Mathanda had gone to inspect a Seva Dal Camp at Baudha District in U.P. which was being run by one of the volunteers trained by him. The President of the Baudha District Congress Committee accompanied Mathanda. A Sub-Inspector of Police surrounded the camp with a pose of policemen. It seems he had been informed, that a revolutionary had come to the camp. The camp was searched and nothing inscriminating was found. Even so, Mathanda was arrested and taken to the Police Station. An European Police officer was there. The Sub-Inspector reported to him what all had transpired. Mathanda was released, taken back in the same bus to the camp. M. C. Mathanda guided the no-tax campaign in Karwar, in Karnataka and was arrested twice, once in September 1930 and another time in August 1932 and sentenced each time for a term of six months R.I and fine of Rs. 50/-.

Mathanda's career is given in detail illustrative of the mettle and conduct of the Hindustani Seva Dal volunteers created by Hardiker. Mathanda states that Hardiker treated him like a brother and took him with him when on tour to various parts of India.

Hardiker took the initiative at the All India Congress Committee (AICC) held in Bombay in May 1927 to send a friendly medical Mission to China. The Mission consists of 2000 men and women of doctors, nurses and volunteers trained in First Aid and Nursing. The committee assured the Chinese people of their fullest sympathy in their struggle for freedom and condemned the action of the Government of India in despatching Indian troops to China and demanding their immediate withdrawal. The A.I.C.C. passed a resolution appreciating the proposal of Seva Dal and called upon the country to give its moral and material support to this humanitarian work to tend the wounded and the sick. It authorised the Dal to take necessary steps in connection with the despatch of the proposed corps.

The Mission was intended purely to be a humanitarian one according to the International Rules laid down by the Red Cross Association. About 270 applications were received from highly qualified medical men besides qualified men of letters. T. C. Goswami, President of All India Board applied to the Government of India for passport and other necessary facilities.

Jawaharlal was in Switzerland when this subject was mooted in the A.I.C.C. He addressed a letter to Goswami on March 8, 1927. This letter was published in 'Forward' of Calcutta. It says:

There are three matters to be borne in mind; men, money and facilities. The third matter is entirely beyond our control and it is highly likely that every difficulty will be placed in our way. All we can do is to make a reasonable proposal and for the rest we can ignore the action that the government might take. If we do our best and are prevented from proceeding further by Government it is not our fault.

He added that sending 2,000 volunteers would meet with insuperable difficulties and that it would be more feasible to send a batch of 20 or 10 Ambulance workers. He continued, "If Government refuses permission, you can inform Canton Government, or Kuo Mintang of it. The number does not matter so much as the spirit of active help that will create a very good impression in China and India."

This letter exemplifies how well Nehru had fathomed the feelings of the Government.

After his return from Switzerland Jawaharlal wrote from Allahabad on June 26, 1926 to Hardiker—"I am glad that you have sent a message to the Chinese army. This is good. Nonetheless the present Nationalist army is not a very admirable thing. It really consists of a number of military Governors and not so much of the Nation". As fore-told by Nehru the India Government smelt a rat and raised all sorts of objection to grant passport to the Mission. Their argument was that it

would embarrass India's relations with a neighbouring country. Hence the proposal became still born.

As stated previously Congress Committees were averse to getting volunteers from other provinces. Their argument was that local volunteers must be given every chance to work as volunteers during rare occasions like the annual session in their respective provinces. Despite these objections, 100 volunteers of National High School, Bangalore went to the Madras Congress Session in 1927 and served in the Exhibition section, which henceforward became an annual feature. Indeed the non-utilisation of the services of the trained body of Hindustani Seva Dal volunteers provoked Jawaharlal so much as to make him remark at the annual Conference of the Dal, held at Madras that the Dal was being treated as an out-caste.

The forty-second session of the Congress held at Madras was presided over by Dr. M. A. Ansari of Delhi, a staunch Pillar of Hindu-Muslim Unity. It is at his house that Gandhiji undertook a fast for 21 days in favour of Muslim-Hindu Unity. This session adopted the Nehru Constitution Committee report opting for Dominion Status, on the condition that it was accepted in its entirety by the British Government. The session also declared that non-acceptance of the Nehru Committee constitution before the end of the year 1929, or its earlier rejection the Congress would organise a campaign of non-violent, non-cooperation, including non-payment of taxes and work for Independence.

The Government did not accept these recommendations. On December 23, 1929, the Viceroy made it clear to Mahatma Gandhi and Motilal Nehru that the recommendations are not acceptable to the Government. This led to the Congress declaring its goal to be *Purna Swaraj* or Independence. This also resulted in non-tax campaign in Karnataka in 1930-31 and 1931-32, a forward move in the achievement of that goal.

Between the years 1925 and 1930, just prior to the commencement of the Civil Disobedience Movement, he gathered under the banner of the Seva Dal, a large number of young men.

They were sent to Baroda, Amraoti and other centres to undergo physical culture training. In the year 1927, he was presented with a small piece of land, by an admirer of his, Bindurao Naragund, at Bagalkote. It was a conditional gift. The condition being that within a specified time, a building should be put up on the plot for the Seva Dal Training Academy. Hardiker accepted the gift with the tail attached to it.

Hardiker succeeded in raising the required amount within the stipulated time and the foundation stone for the Physical Culture Academy was laid on November 8, 1927 by Vaman Rao Nayak of Hyderabad. The Seva Dal collected Rs. 11,000 to put up the first stage of the building. With this small amount a building was constructed and it was resolved to have the opening ceremony on August 1, 1928 on the eighth death anniversary of Lokamanya Tilak by Goswami Raja Dhanraj Girji Bahadur, a wellknown philanthropist of Hyderabad.

A day prior to the opening ceremony the Magistrate issued orders prohibiting processions. Muduvedu Krishna Rao, the veteran journalist, who was to preside on the occasion remarked at the meeting of the volunteers gathered to decide future action in the light of the prohibitory orders. "This Government is established by blunders and we must teach them a lesson."

The gathering in the hall was excited by this and similar statements. At this juncture Hardiker got up and explained the objects of the Academy. "This" he said, "is a tiny gymnasium to train volunteers wedded to non-violence and peaceful methods. This is not a training centre to train soldiers wedded to violence. Under the circumstance, I do not understand why this mighty government is afraid of this peaceful function." Then raising his voice he announced, "I am not going to tolerate with this interference. Come what may, I shall lead the procession with the National Flag in my hand. Let the British soldiers shoot me down and I shall be the first martyr. After my death, it will be your turn to follow the lead."

The atmosphere was electrified and audience raised to fever heat. Everyone was determined to follow the lead. Sensing the

mood of the gathering the police took a very sensible attitude. They allowed the procession to pass through silently without raising slogans. Thanks to the compromising and sensible steps taken by both sides nothing untowards happened. Leading volunteers, including Hardiker were arrested, detained till the evening and all released.

While abroad Hardiker had noticed the great respect in which the National Flag was being treated. The story of Casabianca, the boy who stood on the burning deck of the ship and refused to leave it to save the flag from being burnt was taught in schools to bring home to the students the status of the flag. He felt sad to notice the ship shod manner in which flag hoisting ceremony was being conducted by volunteers. The army had its own code for hoisting and de-hoisting of the flag. Hardiker had studied the history and evolution of the flags of different countries and the methods adopted in hoisting and de-hoisting. In consultation with Jawaharlal he devised a code of rules for this purpose to give solemnity and dignity to the function. This was taught at the Bagalkote Training Centre and was for the first time introduced at the Belgaum Congress Session in 1924.

The Seva Dal conference was held at Calcutta in December 1928. Subhash Chandra Bose presided. It was resolved at this session on December 30 that the last Sunday of every month be observed as Ceremonial Flag Hoisting day. The resolution directs that "Every branch of the Dal shall hoist the Swaraj flag in a convenient place and every member and associate of the Dal within reach shall attend a rally at that place once every month at 8 A.M on last Sunday of every month, sing 'Vande Mataram' salute the flag and disperse". As forecast by Hardiker it became an inspiring function carried out by a large number of members and youths at the same hour and the same day once a month throughout the length and breadth of the land.

Dr. Pattabhi Sitaramiah remarks in his History of the Congress, "The Hindustani Seva Dal succeeded beyond expectation in organising a National Flag Day every month. This monthly flag unfurling became very popular, buildings and many municipalities had it unfurled with a solemn ceremony."

In course of time the procedure for hoisting and lowering of the tricoloured National flag became more elaborate, solemn, and dignified. In addition to the famous, rousing patriotic song 'Vande Mataram' by Bankim Chandra in Bengali, a song in praise of Mother India which assures Mother India that there are 30 crore throats and twice thirty crore hands ready to bear arms in her defence and that she is not weak but strong and the singing of which was banned over a number of years; two other songs, 'Janda-unche-rahe hamara' and 'Janagana Mana' by Rabin-dranath Tagore are sung in their order. A dignity is chosen to hoist the flag and requested to speak only for a couple of minutes befitting the occasion. The function lays importance on punctuality. If the dignitary fails to turn up in time some one else hoists the flag. The A.I.C.C. sent a circular to all Congress Committees to observe last Sunday of the month as Flag Salutation Day.

The flag hoisting ceremony found its way to the neighbouring State of Mysore too, and became very popular in a short time. Government servants became alarmed at the growing popularity of Hardiker in the State. When training camps were organised in Tumkur and Thirthahalli of Mysore State orders were issued prohibiting Hardiker from addressing meetings. This only made him a more important personage.

At the first anniversary of the Bagalkote Academy it was resolved to create a class of life-workers not exceeding 50 in numbers an honorarium of Rs. 15/- to a bachelor and Rs. 25/- a month in the case of a married person was sanctioned to be paid out of Seva Dal funds. There was nothing like Seva Dal funds and it fell to the lot of Hardiker to collect this and create the fund. Workers were not wanting who were prepared to carry on propaganda in favour of the Dal even for this ridiculous low honorarium out of love for the Dal and respect for Hardiker. This system was in vogue till 1936 and then given up.

Guidelines were laid down for the guidance of these workers. They were directed to inculcate the ideal of India first and India last. They were advised not take part in any local feuds and not to side with any other party other than Congress.

Thus directed, the Seva Dal was strictly adhering to non-violence. They stuck to this principle even under the gravest provocation as evidenced in an unfortunate incident that happened at Bagalkote on July 31, 1929. At about 4 P.M. some volunteers of the Dal took out a procession with their own band. Most of these volunteers were from outside and were not familiar with the locality and the traditions of the place. They were passing by a mosque situated on a low level near the road, playing the band, not knowing that band should not be played near a mosque. All of a sudden, without giving any notice, some Muslim rowdies sprang on the volunteers with sticks, pick axes and spades. Most of the volunteers were teenaged. The rowdies snatched the band instruments from the boys and trampled on them. The younger ones were quickly taken away to places of safety. But the more elderly volunteers stood their ground, bore the attack bravely and apologised for violating the local customs unawares. They said they would have stopped playing the band if only they had been asked to do so. L.R.S. Sharma who was leading the volunteers, commanded the group to remain absolutely non-violent and never think of retaliating in thought, word and deed. By this time a big crowd collected, as it usually happens in this country. There were some old Muslim women in the crowd. The old ladies deprecated the attack on young volunteers by the fanatic Muslims without warning. This had the desired effect and peace was restored. Though some of the volunteers were badly hurt and could not even walk, they lined themselves in an orderly, disciplined manner and went on their way as if nothing had happened.

Hardiker refers to this incident at length in September 1929 issue of the 'Volunteer' as under:

“Let no one be under the impression that the volunteers of the Dal were incapable of retaliating and thrashing the goondas. We are confident that, if unfortunately, an order to retaliate had been given by the captain on the occasion, many of the rowdies would have suffered casualties. We are, if desired, ready to give a trial of our strength. Those desirous of testing the strength of the Dal are welcome to

do so, but, as we are followers of the Congress and as our creed is non-violence, our volunteers bore the assault bravely without retaliation. Their non-violence consisted in their physical strength. They were neither weak nor meek. They were not cowards either. It is for the sake of the creed which they had signed, they remained silent and cool and they shall do so even in future."

"In refraining from lodging complaints with the police, we were also guided by the same principles. We closed the incident the same evening, because we thought that we may give cause for creating hatred towards our Mohammedan comrades and that they acted in rashness, they did not deserve to be treated in turn with the same rashness by us. We publicly pardoned the vast and cruel act of theirs. In so far as the Dal is concerned, it has forgiven the assaulters. It has therefore, no complaints to make."

This was indeed a very good example of the brave and the strong, as the volunteers of the Dal were. This reminds one of the step taken by Gandhiji, the inventor of the non-violent Satyagraha, when he was pushed and kicked into the street for his fault of walking on the footpath in Pretoria by an European Sargent. Mr. Coates, who was an eye-witness to the incident asked Gandhiji to proceed against him and that he would gladly be his witness. Coates, further added, "We must teach such man a lesson." The Sargent apologised to Gandhiji, to which Gandhiji says, "There was no need. I had already forgiven him."

The historic forty fourth session of the Indian National Congress, at which the Independence resolution was passed was held in Lahore on the banks of the river Ravi in December 1929. Jawaharlal Nehru presided. On the morn of the New year 1930 in the shivering December cold most dramatically the resultation of Independence was passed amidst shouts of '*Inquilab Zindabad*', long live Independence. As a result of this change in the goal of the Congress, January 26th of every year was to be observed as the day of Independence. It was also resolved that on this

day the long worded Independence pledge should be taken by all present at the flag hoisting ceremony and this should continue till Independence was achieved.

Jawahar, as President of the session delivered a rousing spirited address befitting the historic occasion. A para from his speech laying stress on discipline shows how the views of Nehru and Hardiker coincide on the importance of discipline. The paras runs thus:—

“The Congress will gain in strength, however small its actual membership may become if it acts in a disciplined manner. Small determined minorities have changed the fate of nations. Mobs and crowds can do very little. Freedom itself involves restraint and discipline and each one will have to subordinate himself to the larger good. Success often comes to those who dare and act. It seldom goes to the timid who are ever afraid of the consequences.”

It needs to be mentioned that Dr. Kitchelu who was the Chairman of the Reception Committee was a good friend of Jawaharlal and understood the importance of training. At his request Hardiker sent A.S.E. Iyer and V.M. Mantree four months in advance to train volunteers. They trained 26 volunteers who in turn opened camps and trained a battalion of young men. The efficient, courteous and disciplined service rendered by these trained volunteers was highly appreciated by one and all who attended the session. Hardiker visited the camp and was present at the closing ceremony.

The sixth annual volunteers conference was held during the Lahore Congress Session in 1929-30. S. Srinivasa Iyengar presided. In the course of his speech he said:

“To Dr. N.S. Hardiker, far more than to any one else, the origin and success of the movement are due. And his unremitting and unostentatious efforts have attracted increasing bands of young men in several provinces who are devoting their time and attention throughout the year to the movement. While the message of the Dal is going round, its

nation-wide character and efficiency will depend upon the adequate response, material and spiritual, which every part of India and every section of India is able and determined to make. To quote what I said some years ago, I have always maintained that a properly trained and well-equipped and efficiently led all India volunteer organisation is more important for the realisation of Indian Nationality than councils and programmes and platform politics... ..self-reliance, discipline and linked leadership are our greatest needs. We must sedulously cultivate these virtues. Sooner or later the day will come when everything and everybody will be submitted to the triple test of courage, character and swaraj loyalty. Meantime, one of the most potential instruments of national regeneration will be the Hindustani Seva Dal."

Hardiker, the General Secretary of the Dal presented the annual report which rang with a note of confidence in the growth of the Dal. The report stated that more than a hundred branches of the Dal were functioning in more than a dozen provinces. The Secretary had toured practically all over the country carrying on propaganda in favour of the Dal.

Just on the eve of the session two events of great importance occurred. A bomb exploded under Viceroy Lord Irwins railway coach. Fortunately he had a narrow escape. The date of ultimatum given to the Government to accept All Parties Committee Report before December 31, 1929, and in the event of its refusal to accept the report in its entirety Civil Disobedience Movement would be started, was another important item. In the light of this resolution Gandhiji, Motilal Nehru, Jinnah and Vithalbhai Patel had interviews with the Viceroy. Gandhiji wanted an assurance that the Round Table Conference in London would proceed on the basis of Full Dominion Status to India. Viceroy explained that he was not in a position to give that assurance. In the light of this the Congress decided not to participate in the R.T.C. Again it is this unhelpful attitude that made the Lahore Congress to adopt the Independence resolution which the

Congress had rejected at an earlier session when it was moved by Hazrat Mohanvi.

The growth of the Seva Dal was always closely knit with the activities of the Congress. When Simon Commission landed in Bombay on February 3, 1928, *Hartal* was observed all over India. On that day peaceful procession led by Lala Rajpat Rai, Dr. Satyapal and Dr. Alam was attacked and beaten by police. Lajpat Rai received a blow on his chest. That a leader of the stature of Lajpat Rai could be beaten by the police created great resentment in the country and especially so to Hardiker to whom Lalaji was paternal Guru in America. Seva Dal Volunteers all over the country participated in the boycott of the Simon Commission. Wherever the Commission went it was greeted with black flags and welcome shouts of 'Simon go Back'. As a result of the beatings received by him in February 1928, Lajpat Rai, died broken hearted on November 17, 1928.

In his autobiography Nehru writes with anger and indignation the attack on Lala Lajpat Rai resulting in his untimely death thus :

"The anti-Simon Commission demonstration there was headed by Lala Lajpat Rai, and as he stood by the roadside in front of the thousands of demonstrators he was assaulted by a young English Police Officer. There had been no attempt whatever on the part of the crowd, much less on the part of Lalaji, to indulge in any methods of violence. Even so, as he stood peacefully by, he and many of his companions were severely beaten by the police..... But still, the manner of the assault, the needless brutality of it, came as a shock to vast numbers of people in India. These were the days when we were not used to lathi charge by the police; our sensitiveness had not been blunted by repeated brutality. To find that even the greatest of our leaders, the foremost and the most popular man in the Punjab, could be so treated seemed little short of monstrous and a dull anger spread all over the country, especially in north India. How helpless we were, how despicable when we could not

even protect the honour of our chosen leaders. The physical injury to Lalaji had been serious enough, as he had been hit on the chest and he had long suffered from heart disease. Probably, in the case of a healthy young man the injury would not have been great, but Lalaji was neither young nor healthy. What effect this physical injury had on his death a few weeks later is hardly possible to say definitely, though his doctors were of opinion that it hastened the end. But I think that there can be no doubt that the mental shock which accompanied the physical injury had a tremendous effect on Lalaji. He felt angry and bitter, not so much at the personal humiliation, as at the national humiliation involved in the assault on him."

"The Young English Police Officer, who is alleged to have hit Lala Lajpat Rai, was shot down and killed in Lahore some months later."

Anticipating a struggle ahead Hardiker soon after his return from Lahore busied himself in the training of volunteers on proper lines. Besides physical culture training he laid great emphasis on intellectual and moral training, bearing in mind that the means adopted should be non-violent and peaceful. Gandhiji lays great stress on the means of achieving the end than gaining the objective by any means. The end cannot justify the means adopted was his great moral stand. Keeping this view before him Hardiker wrote in January 30, 1930 issue of the 'Volunteer', "Let me assure the public that it is not the intention of the Dal to produce buffalo-like *Goondas* with no brains or were bookish skeletons with no physical stamina in them." He wanted an army of workers having enough patriotic fervour and common-sense capable of understanding for themselves the nature of the fight that Congress was carrying on them.

Jawaharlal Nehru, President of the Dal issued the following appeal:

"Again the nation has to face a great struggle for freedom, a grim struggle and a difficult one but non-the-less a joyful one. What part does the Seva Dal play in this great

fight? Surely they will be of the vanguard carrying proudly the tri-coloured standard of freedom to the citadel so long occupied by the foreigner. It was for this the Seva Dal was started, for this that they have laboured and trained quietly and without ostentation these many years. The time has come and the hour of trial is on us."

Nehru also called upon the Dal to improve the organisation, strengthen it by enrolling more members and train them in proper lines. He directed that those desirous of taking the civil disobedience pledge should do so voluntarily, without any compulsion, bearing in mind the consequences that may result in taking the pledge.

In obedience to the directive issued by the President and Secretary of the Dal, Training Centres were opened in various parts of the country. In Bombay and many places of Karnataka women underwent the training. Some of them belonged to very respectable families. Mention may be made of Kumari Sofia Somji, who later married the son of Dr. Khan Sahib, Chief Minister of the Frontier Province and brother of Khan Abdul Gaffar Khan. Kumari Kisan Dhumatkar became the Secretary of the Desh Sevikas, that is the womens section of the Seva Dal. Kalyani Bai Sayyad was another prominent worker. More than 500 received training in the forefront of picketing foreign cloth shops in Bombay, Bangalore, Poona and other places. They stood in front of the foreign cloth, wearing rough white Khadi saris and appealed to the customers with folded hands, not to purchase foreign cloth. Where a shopkeeper was adamant his wife herself came to picket her husband's shop. Some merchants provided seats to lady volunteers unable to see ladies of respectable families standing before their shops. Baring a few the merchant class also responded to the call of boycott. The foreign cloth in their shops were bundled and sealed by the Congress Committees. Many of the merchants took the wearing of Khadi. The boycott of foreign cloth movement and its success amply bears testimony to the unique potential strength of the non-violent non-cooperation movement and how even the delicate weak sex could also effectively participate in the same. The courage with

which the women faced lathi, tear-gas and bullets in Azad Maidan of Bombay and other places is a matter of history today.

Prof. G. S. Halappa in the History of the Freedom Movement in Karnataka Vol. II records "Volunteers trained by Dr. N. S. Hardiker young men and even boys and girls in their teams plunged unflinchingly into the mad storm of Satyagraha and endured all the horrors of bureaucratic repression.

The Working Committee of the Congress which met at Ahmedabad in February 1930 passed a resolution that in the event of leaders being arrested and imprisoned, those who are left behind and have the spirit of sacrifice and service in them will carry on the Congress organisation and guide the movement to the best of their ability. The Committee authorised Mahatma Gandhi and his followers to start Civil Disobedience. Gandhiji decided to start the movement by breaking of the Salt law.

It is interesting to note that Hardiker was one of the invitees to the above Working Committee meeting. This indicates the Committee's awareness of the strength of the Seva Dal organisation.

That the mighty British Empire could be made to quit the country by making salt without licence and thus break the salt law caused not a little amusement and wonder in the country. Gandhiji instinctively knew the pulse of the country better than any one else. There is no person who does not make use of salt in every day life. It only needs to be brought home to him, how this salt abounding in nature is taxed by the alien Government. This would create resentment. His spirit should be guided in proper channels to shake the name of the British lion.

Gandhiji, as per the procedure laid down by him, wrote to the Viceroy seeking an interview. This was refused. Hence Gandhiji resolved to break the Salt Act.

Gandhiji is a propagandist par excellence. He undertook the epoch making historic walk from his Ashram to Dandi a sea coast with 71 select men. The march commenced on March 12, 1930 and attracted world wide attention. Covering on the

average of ten miles a day, singing Bhajan and giving talks on the importance of achieving Dandi on April 4, 1930. The whole world was watching with animated curiosity what this old man was going to do. Hardiker sent two of his lieutenants A.S.E. Iyer and G.B. Mahasabde to meet Gandhiji at Jambusar half way halting point to seek his guidance about the part that he expected of the Seva Dal to play in this drama, as it appeared to be then. Gandhiji wrote on the back of an envelope, the miser that he was, the message to be handed over to Dr. Hardiker. He wrote, "I expect the volunteers of the Dal to stand by their pledge of non-violence under every conceivable circumstance." He further told the two volunteer chiefs that under no circumstances should the Dal volunteers be provoked to offer retaliation or violence in any form.

Mahatmaji wanted seventy lakh Satyagrahis to be enrolled for the Satyagraha, to fill the jails, including men and women. To fulfil this expectation an appeal was issued under the signatures of Srimatis Uma Bai Kundapur, Kamala Devi Chattopadhyaya, Lakshmipathi, organisers of the Women's wing of the Dal.

"The call has come forth for a strong force of seventy lakhs to fight the battle of freedom. It is a small number for a vast country like India and we should be able to mobilise with ease if women join hands with men. The cooperation of women at this stage is of supreme importance and invaluable to the welfare of the world at large."

The arrest and imprisonment of Gandhiji was a signal to the country to break the Salt Act and other oppressive laws. People gathered in thousands at sea coasts to pick up and manufacture salt from salt water. Illicit salt so manufactured was sold in far away places from the sea coast. The manufacturer, the seller, the buyer and the user were all liable to be punished according to law for breaking the Salt Act.

In the Satyagraha movement more than 15,000 were imprisoned. For want of space in the jails many were arrested and let off with a warning. In the Frontier Province fire was opened

on crowds, including a marriage party by machine gun from an aeroplane. The conduct of the Satyagrahis who went to raid the salt stores at Dharsana was exemplary. In contrast the behaviour of the police was most brutal. Webb Miller, American journalist an eye witness to the inhuman behaviour of the police beatings says, "In 18 years of reporting in 22 countries during which I have witnessed innumerable Civil disturbances, riots, street fights and rebellions, I have never witnessed such harrowing scenes as at Dharsana. Sometimes the scenes were so painful that I had to turn away momentarily. One surprising feature was the disciplined volunteers. It seemed they were thoroughly imbued with Gandhi's non-violence creed."

Satyagrahis in batches led by trained volunteers were slowly moving towards the salt depot, knowing full well that any moment the police may break their heads. The 'Wakq, Wakq sound could be heard at a distance. Volunteers fell down blood streaming from their heads. Some had their ribs and color bones broken. The Satyagrahis even so much lift their hands to thwart the blows. They fell down shouting Mahatma Gandhi-ki-jai. Stretcher bearers were carrying away the fallen victims in stretchers to the ambulance van. Eighteen Satyagrahis of a group were carried away at one stretch. Within three hours 320 wounded persons were admitted to the hospital. Says an author "the lathi charges that were indulged in were particularly barbarous and vindictive.....In many places, the police actually ran amuck and belaboured unarmed young men and even women as if they were dealing with a herd of cattle or unruly animals."

In the Azad Maidan in Bombay and at hundreds of places in India, the police found opposed to them not a mere mob but a fairly disciplined crowd controlled by well-trained volunteers of India's non-violent army, it was because of the discipline that had been instilled among the numerous young men and women by the training given in Seva Dal and the spirit of sacrifice which had been engendered in them by the songs and prayers which were an integral part of that training.

The Bardoli and Kheda satyagraha in Gujarat under the leadership of Vallabhai Patel which drew attention to the great

suffering and sacrifice involved in no-tax campaign of refusing to pay land revenue tax to the Government. This campaign was mainly based on economic grounds. The agriculturists wanted the tax to be waived because of failure of crops due to want of rains. Finally the Government agreed to reduce the tax and an amicable agreement was entered into.

But not so the no-tax campaign in the taluks of Sirsi, Siddapura and Ankola in the district of Karwar in Karnataka. It was political. The ryots refused to pay tax to alien government. This was taken up by the sovereignty as a challenge and therefore they took very severe measures to put down the movement. The scope of the movement was not limited to no-tax only. It was extended to forest satyagraha, salt satyagraha and breaking of other oppressive laws. The amount withheld was not very great. The Government could have easily ignored or waived it, but they took it up as challenge to their authority. Entire families were arrested and thrown out of their houses. Cultivated lands were confiscated and auctioned. Outsiders were brought to purchase lands and houses since local people refused to purchase them. Not only cattle, even cooking vessels were seized. People who were leading a fairly comfortable life were made to undergo untold sufferings. But yet the no-taxers faced them with courage and conviction. The brunt of the struggle in Ankola was braved by Nadavars, agriculturists known for their self respect, beautiful in stature and personality. In the Taluk of Sirsi the brunt of the struggle was borne by Havik Brahmins who were actually tillers of the land. In Siddapur the land owners were mostly Veerashivas. Thus the movement was not restricted to any class or community.

The Karnataka Congress Committee chose Hardiker to lead and guide the movement. He went to Ankola and remained there for nearly three months guiding the movement. Seva Dal volunteers were posted to many centres and villages to help and guide the participants. Due to this guidance absolute non-violence prevailed throughout. Dr. Pattabhi Sitharamaiah, the

chronicler of the History of the Congress records the no-tax campaign in the following few inadequate sentences.

“In the no-tax campaign in Karnatak, more than 800 families of the Kanara District participated. In the Siddapur and Ankola Taluks which suffered the worst, there were about 800 convictions including those of 100 ladies. The losses by reason of forfeiture of lands and homes attachments of movable property and loss of crops, amount to about 15 lakhs of Rupees.”

“In Ankola and Siddapur, 330 families had their lands forfeited. The population involved was nearly 2,000. The lands forfeited were nearly 2,000 acres in extent, valued at over 8 lakhs of rupees. 166 houses were also forfeited valued at a lakh and a half. The convictions were 218 and the movable property attached was valued at Rs. 20,000.”

“Many farmers were ejected from their houses, some of which were used as camps by the police. Hired labour from outside the Taluka had to be employed for reaping the crops from forfeited lands. There were 37 lady Satyagrahis in Siddapur, who fasted at the doors of the persons who had bought the properties of the no-taxers. The longest fast was for 31 days at Mavinagundi. There were 110 special police posted in Siddapur and punitive police in Ankola. Rs. 37,000 was realised on account of these punitive police. The special ordinance relating to the non-payment of revenue was applied to Kanara from January, 1932 to the end of the campaign, though it was not applied to later period in Gujarat.”

It is worthwhile quoting the tributes paid by Vallabhai Patel, who earned the distinction of Sardar for his unbending and firm stand and guidance that he displayed in the no-tax campaign in Bardoli and Kheda. He writes:

“The brave peasants of Karnataka have vied with you in their sacrifices, in their loss of property, in their privations and their sufferings. They have courted attachments,

confiscations, imprisonment and worse. Both men and women have shown utter disregard to sufferings and privations imagined. The tales of their bravery and their sacrifices have filled me with admiration and pride and the news of their sufferings at times unhinged me."

"It may also be mentioned that the sufferings of the peasants of Gujarat participating in the no-tax campaign were mitigated to a great extent from the generous help that they were receiving from places like Bombay and Baroda. But Karwar was cut off from other parts of India by dense forests and hills by nature and by the rigorous vigilance of and they are today as ruined and resourceless as can be the police. The financial assistance that they received from outside was like drops in the ocean to the suffering people."

Hardiker was not arrested in this no-tax campaign movement. He organised everything, set the stone rolling and returned to Hubli. D.P. Karmarker of Dharwar who later became a Minister in the Centre took up his place and was arrested and sentenced to an years imprisonment and so also other Seva Dal workers who took active part in this heroic campaign. V. S. Narayana Rao who succeeded Karmarker was sentenced for two years.

The Civil Disobedience movement was not confined to Karnataka alone. It was an All-India movement and most of the top Congressmen were arrested and imprisoned. The vacancies occurring in the Working Committee were being filled up by others. In this manner Hardiker also got his turn of being made a member of the Working Committee. He went to Bombay to participate in a meeting of the Committee. That was on July 31, 1930, the day of Lokamanya Tilak's death anniversary. To commemorate this day a big procession was taken out, which was prohibited. The police would not permit the procession to go beyond the Municipal offices. The processionists did not disperse. They sat down on the road determined not to budge. It began to rain. It poured all night. But the disciplined crowd, led by the respected Pandit Madan Mohan Malaviya would not

move. In the fore-front were tried leaders like Vallabhai Patel, Jairamdas Daulatram, Dr. Hardiker and others, who had come to attend the Working Committee meeting. In the small hours of the morning a mild lathi charge took place. Top leaders including Hardiker were arrested.

According to the authors of "Sixty years of Congress" more than a hundred thousand persons, including thousands of ladies and fifteen thousand muslims courted arrest. Due to the efforts put forth by M. R. Jaykar and Sir Tej Bahadur Supru an agreement was reached between Gandhiji and Viceroy Lord Irwin, which came to be known as Gandhi-Irwin Pact. Lord Irwin left India on April 18, 1931. He was succeeded by Lord Willingdon.

Hardiker who was arrested on July 31, 1930 was sentenced to three months imprisonment and removed to Byculla prison in Bombay and later to Thana prison. He suffered from eczema. He made good of the short term by reading books on Indian history. He was released in October 1930. After his release he went to Berar where his services were availed of by the Provincial Congress Committee to organise the movement. He returned to Hubli in December and was arrested again in the January 1931. He was taken to Bombay tried and sentenced to 9 months imprisonment.

When the movement was at its height all the members of the Working Committee, including Hardiker were released on January 26, 1931, to explore the avenues for settlement which resulted Gandhi-Irwin agreement.

Soon after his return from America he had formed a library consisting of about 6,000 rare and valuable books, worth about Rs. 15,000/- which he named after Lokamanya as Tilak Grantha Sangraha. Even this innocuous, academic library did not escape the wrath of the Government. It was declared illegal in 1930 and sealed. The ban was lifted in accordance with Gandhi-Irwin Pact. He made over the library to a Trust formed by him for its safety. But Trust or no Trust it was again declared illegal. Muslim conquerors are known to have their eyes on libraries

and burn them down as source of knowledge, teaching patriotism conceived as dangerous to them by the conquerors. It is regrettable that a civilized nation like the British should have followed in their footsteps, seized auctioned and sold books in the library for a song. But some friends of Hardiker, with forethought purchased, preserved and handed over these books to Hardiker after the ban was lifted in 1937. It is note-worthy that the ban on Tilak Grantha Sangrahalaya continued for three more years, after the ban was lifted on the Congress organisation. Was the library more dangerous than the Congress?

A grand sum of Rs. 200/- was paid to Hardiker as compensation for the loss sustained by the confiscation of the library and that too by the Congress Government which assumed office in Bombay. Friends who had purchased the books in auction returned them. The books salvaged later became a nucleus for the library formed by Hardiker in the Karnataka Health Institute, Ghataprabha.

At the request of Hardiker, the young proprietor of Hubli Electricity Company Ramakrishna Rao Amte, constructed a building to house 'Somyukta Karnataka', the Kannada daily which was then being edited and managed by Mohare Hanumantha Rao from Belgaum. The printing press and the offices were transferred from Belgaum to Hubli and in consequence the circulation grew up.

## **Hindustani Seva Dal Loses its Identity**

**“It is enough to say that all those who serve God, humanity, and country willingly and ceaselessly without caring in the least for their own happiness and comforts, are volunteers. India has produced such Sevaks (volunteers) in scores and hundreds. But she needs them now more than ever to come forward in their thousands to lead the nation to liberty”.**

These are extracts from an article written and published by Hardiker in the July 1925 issue of the ‘Volunteer’. This was the method followed by Hardiker to draw large numbers to join the H.S. Dal and undergo its training.

The Seva Dal was growing from strength to strength every year due to the incessant selfless toiling by Hardiker and his trusted and trained band of instructors. It had spread itself all over the country. The Seva Dal was functioning as an auxiliary wing of the Congress with freedom in its internal working. It was giving great importance to constructive programme and carrying it out to its best ability. But despite its subordination, unwillingly, un-intentionally it seems to have given room for jealousy and heart burning to some top men in the Congress. Even at its very inception some Congressmen questioned the need of volunteer organisation when the Congress was wedded to non-violent peaceful ideals.

Alarmed at the growing strength of the Hindustani Seva Dal, the Congress decided to curb its independent existence and influence and the Working Committee passed the following resolution at its sitting held on July 11, 1931.

“This Congress is of the opinion that in order to train the people of India and make them effective instruments for the carrying out of National work on the lines laid down by the Congress, it is necessary to have a trained and disciplined body of workers. This Congress, therefore welcomes the movement for the formation of an All India Volunteer Organisation and calls on the Working Committee to take all necessary steps to form such a body of trained workers in cooperation with the organisers of the movement and keep supervision over it while giving it freedom of internal management and administration.”

The ostensible reason for making the Seva Dal an integral part of the Congress was to give it a higher status. It appointed Hardiker as the Organising Secretary with Jawaharlal Nehru as the Working Committee's Member in charge. In this manner the Hindustani Seva Dal ceased to be an independent organisation.

Was the merger of H.S. Dal with the Congress really in the interest of the Dal? The interview that Dr. Hari Dev Sharma had with Dr. Hardiker at Ghataprabha on March 26, 1973 will be found revealing:

Sharma: Was Gandhiji helpful in the work of the Seva Dal?

Hardiker: Yes, sometimes he used to laugh at it and he used to warn me always not to leave the truth and non-violence creed under any circumstance.

Sharma: How did you react to the changing of the name and the policy of the Seva Dal?

Hardiker: Gandhiji did consult us both Pandit Jawaharlal Nehru and myself. We had to agree to do, otherwise, as I have said before, by the stroke of one pen, Gandhiji would have made us go into oblivion. We did not want that, both myself and Panditji. We thought over the matter and agreed to his views. That was the best course, we thought.

Sharma : What was Gandhiji's point of view?

Hardiker : Gandhiji was told by, I suspect Sardar Patel that if Hindustani Seva Dal is left to itself it would swallow the Congress and therefore they did not want the H.S. Dal to be left in a manner in which it was left previously, that is, allowing the Seva Dal to carry on its work independently and help Congress organisation in its propaganda work.

Sharma : Do you think it was a forced decision? Did you agree under duress?

Hardiker : Practically it was under duress. As I told you, by the stroke of one pen Gandhiji could have made us go into oblivion.

Sahrma : Did you put your point of view before Gandhiji?

Hardiker : We did. But this was taken to the A.I.C.C. After all, the A.I.C.C. or the P.C.C., it was all Gandhiji who was strong, he was a giant of a man. Everybody had to bow down his head to him. So his say was final.

Sharma: Did he give you a patient hearing?

Hardiker : Yes, he did. But unfortunately his point of view was made to distort by others.

Sharma: Don't you think, that as in 1930, the ban was not lifted by the Government, therefore, Gandhiji thought it better that the activities of the Seva Dal might be conducted under different names, because the name was immaterial. What would you say to that?

Hardiker : It was not so, Gandhiji would never think that if it was made known by some other name, and it is better for it to ascend this name or that name. Personally Gandhiji would never do it.

Sharma : After the name was changed did you continue to take interest in its activities or did you lose interest?

Hardiker : I did not lose interest. I continued. When we had yielded, we continued.

Sharma: Now, looking back, do you think that the ideas you had about Seva Dal and the role you wanted it play has been played by the Congress Seva Dal.

Hardiker: Not at all. Our ideas of Seva Dal were different. The ideas of Congress Seva Dal are altogether different. The original thought was to train, discipline every youth of India in order to carry on work of the Congress itself. That is not done today. The present Congress Seva Dals, are only, what shall I call namesake.

Dr. M.K. Vaidya, the Chief Medical officer, Karnataka Health Institute who was a confidant of Hardiker, supplements this interview by asserting that Hardiker used to tell him that Gandhiji sent for him, after the Working Committee passed the merger resolution and told him, "Look here, Hardiker, you have become a menace to the Congress organisation. So a time has come when either I have to absorb you or destroy you. Choose your own future and let me know."

Dr. Hari Dev Sharma wanted to make sure that, the integration of the H.S. Dal with the Congress was not voluntary but was under duress. So he returned to the subject again, in the course of the interview Hardiker explained.

"I am under the impression that Sardar Vallabhai Patel did not relish the idea of building up a strong volunteer organisation. Perhaps it might have been his imagination that the H.S. Dal was allowed to function as a separate entity, it would some day overrun the Congress organisation. There is some imaginary fear amongst the old senior Congressmen that this imaginary fear alone made the Congress Working Committee to take the entire H.S. Dal under its own control and ultimately made it a wing of the Indian National Congress. For my part I thought that the presenting of such a militant and dynamic body as the H.S. Dal, to build which I had spent my sweat and blood, was the greatest example of surrender, I never repented, nor will I ever repent for handing it over to the Congress, even though I muse some times that, if H.S. Dal were still in existence in its original

form, the history of politics of the country would have something else and decidedly glorious.”

The Working Committee resolution was passed on July 1931. Hardiker convened a meeting of the Seva Dal volunteers and workers at Bombay in August. Sardar Vallabhai Patel presided. He had previously consulted Jawaharlal and had come to the conclusion that it was futile to go against the decision of the Working Committee and it would be wise to gracefully accept it. The convention accepted the resolution of the Congress Working Committee by a majority but there was no unanimity. There were some dissentients also. G.B. Mahashabde, an old guard of the H.S. Dal strongly opposed the merger and wanted it to remain as an independent organisation.

Gandhiji paid tributes to the volunteers of the H.S. Dal for the service rendered by them at the Belgaum Congress. Was he fully satisfied with them? The type, qualities and qualifications that he expected of a volunteer as set forth by him reproduced in ‘Volunteer’ January 29, 1925.

“Since volunteers must be the future army of India, too much cannot be bestowed upon a proper selection of them. During 1921, whilst they rendered immense help, they also hindered the National cause, for all of them were not of the required type. Every one of them must, no doubt, go through physical drill and must be able to compete with the trained soldier in performing the different movements in dealing with crowds, and must know First Aid to the injured. They must also have the following qualifications. They must be:

- (1) truthful, chaste, and non-violent.
- (2) amenable to perfect discipline and obedient to superior officers.
- (3) responsible towards and friendly to the meanest of their countrymen.
- (4) able to speak Hindi.
- (5) carding and spinning at least 2000 yards of yarn per month.

- (6) able atleast to cook their own food.
- (7) free from the curse of untouchability.
- (8) thorough believers in Hindu-Muslim unity."

The assessment of Gandhiji's influence in the Congress by Hardiker was very real and correct. Gandhiji was all powerful. Nothing could move or happen without his blessings. This is also borne out by Nehru who discussed the draft constitution of the Dal, drafted by him, with Gandhiji on March 14, 1924. Either Gandhiji was pre-occupied with more important matters or he was not fully satisfied with the draft. It did not meet his approval.

Lest Hardiker should take any hasty steps, Nehru wrote to him, "not to take any step without Mahatmaji's express permission. At present he is unlikely to give it. I do not think, we should drag in Mahatma at this stage."

The rank and file of the H.S. Dal volunteers could not be expected to decide whether the disciplined soldiers they could only follow the lead given by their leaders, Jawaharlal and Hardiker. But there were others like Sri Prakasa and Lala Lajpat Rai, men of large experience and knowledge who were competent to speak on the subject. Sri Prakasa, an old friend of Hardiker and an eminent leader of this country opines :

"It is a pity that the Hindustani Seva Dal as such does not exist any more. Its great value lay in its being a non-political body enlisting young persons of diverse professional groups, but all imbibed with the same spirit of service as disciplined men and women for the good of the society and the country. Now the Hindustani Seva Dal has gone, and there is the Congress Seva Dal in its place, the members of which I presume are expected to have the official views of the Indian National Congress. It has thus got a purely political complexion which perhaps, would be good to avoid for bodies like this."

Lalaji was of the view that if the Dal became a part of the Congress it would not be able to rise to its full height. Kolar

Sampathgiri Rao, who gave up his place as a Lecturer in the University at the call of Gandhi and became the Head Master of the National High School, Bangalore, which became a citadel of Seva Dal volunteers writes :

“The step taken by the Working Committee proved to be a fateful one so far as the functioning of the Hindustani Seva Dal was concerned. Events proved that the dissentients were probably right. They preferred the Seva Dal to continue to function as in the old quasi-independent way, getting its inspiration and sustenance from the accredited officers of the Seva Dal as well as from the volunteers recruited from the country. They felt that to make it an official organisation would make it lose the strength and nourishment that had maintained it these eight years, functioning with a robust life, at any rate, in Karnataka and in two or three other provinces in the country and some cities in the north. An official organ of the Congress imposed from above did not evoke that spontaneous loyalty and allegiance from the ranks as the organisation was able to get earlier years.”

“The merger, though undertaken with the best of intentions, brought to a somewhat abrupt conclusion the glorious career of the Hindustani Seva Dal as it was gathering strength and rendering a creditable account of itself in the fight for freedom—So far, therefore, as the history of the Hindustani Seva Dal is concerned one might well say that its last chapter had been written by the time that Mahatma Gandhi sailed for London in the later part of 1931.”

Hardiker, as we have known had created a small band of paid workers, paid half starving honorarium, who were loyal to him. Now he felt that the time had come now to release his workers from further obligations to him. He addressed a lengthy letter to all the workers of the H.S. Dal on June 1, 1934. After paying handsome tributes to the workers for their immense self-sacrifice and suffering he says :

“The present changed political circumstances in the country and the goal I cherish in my mind have forced me to come

to the conclusion that I should, in the interests of future leadership, allow you all to develop your mental resources further. I want you to be leaders of tomorrow, but it will not be possible for you to do so unless and until you know fully well the conditions under which you are supposed to work. The future may be different from what it is today. That requires us to be well equipped with sufficient knowledge of various phases of life, activities and the ideas of the world. A close study of the world is absolutely necessary.....”

“I know well that most of my colleagues come from poor families. They had nothing before nor have they anything today for their own maintenance. Most of them were nominally supported by the Dal organisation. Due to this, much suffering has been caused to them. I know that they are depending on me even today. Now if I ask them to stop their work and study for a time, how are they to maintain themselves? That is my problem indeed. That will have to be solved.”

Hardiker, frankly admitted his inability to solve the problem under which he was placed. He calls upon them to solve the problem of maintenance first by themselves. But he does not let them down by mere words of sympathy and his helplessness. He exhorts them by saying :

“I know every one of them has grit, courage and energy in him. Most of them have initiative also. With the vast experience that they have earned during the last several years in the field of action and with the superb qualities they possess, I feel that they will be able to stand upon their own feet and find out a way of maintaining themselves and, if necessary, others too. I personally feel that those who have worked shoulder to shoulder with me for a number of years are capable of many good acts. They are men of character. Woe be to them who cannot maintain themselves. So I leave this question entirely in their hands. What I have to say is that they should not depend upon me for any

financial help. If they so desire I will guide them in their studies, and in their future activities. Beyond that I do not promise them anything. However, I shall be glad to give them whatever help and advice they require in getting the maintenance question solved. I will try my best to put them in touch with friends who are likely to help them in securing jobs or in getting some business started. I should be only told about needs. This is my decision. I hope I have made everything clear."

None can expect a more open-hearted confession. But he did not let them down by mere words of platitudes and sympathy. Most of his lieutenants kept themselves out of the Congress Seva Dal. This may be due to personal loyalty. But some automatically became a part of the Congress Seva Dal. Hardiker, to his word found employment to most of them or helped them in various ways to stand on their own legs.

The annual Congress Session was held in Bombay towards the end of 1934. Babu Rajendra Prasad presided. The Civil Disobedience Movement had been suspended in May 1934. The ban on the Congress Organisation had been withdrawn. It was a momentous Golden Jubilee Session and there was record attendance.

Though the ban on Congress had been removed, the H.S. Dal still remained an unlawful organisation. However, its erstwhile instructors gave training to volunteers who had enrolled themselves to serve at the Session. Needless to add they gave a good account of themselves.

In 1935 the Congress contested the elections and formed government in a number of provinces. It also won a substantial number of seats in the Central Assembly.

In the Central Assembly questions were raised why the ban on the H.S. Dal had not been removed, when the ban on the parent body the Indian National Congress had been removed. Sir Henry Craik, the then Home Member replied that the H.S. Dal was a revolutionary institution and military training was

being given with rifles. When heckled the Home Member admitted that no rifles or fire-arms, which cannot be kept without a licence had been seized and none had been prosecuted for possessing fire-arms without a licence. Then he modified his statement by saying that the use of the rifle as taught with air gun, which was practice, was supposed to be in Benaras in 1931, which was also imaginary. The Home Member made a startling statement that the H.S. Dal had been banned in Bombay, Bengal, the United Provinces and the Punjab. He added that the organisation in these provinces was a revolutionary character and its activities have included incitement to violence.

Hardiker issued a lengthy statement categorically repudiating the allegations made against the H.S. Dal. He admitted, "It is true that the H.S. Dal drilled boys in military formation as many other organisations including the Boy Scouts and the U.T.C. which aim at discipline. Lathi and such other wooden weapons which are so common in all physical culture institutions in the country and which are not forbidden by law were, of course, used by the Seva Dal from its very inception in 1923."

He further clarified the statement by reiterating through the 'Volunteer' journal "I would like to run an organisation of this type on strictly military lines insofar as discipline is concerned. Rigorous discipline there could be even in democratic institutions and the H.S. Dal is anxious to show how of it."

"I repeat" he asserted, "that the charge that the Dal taught them the use of weapons such as rifles is unfounded and baseless."

Sir Henry Craik's attention was drawn to the statement issued by Hardiker, even then he said that he was not prepared to change the Government's policy regarding the organisation. The Bombay Government pleaded ignorance of the fact that the Seva Dal was a constituent part of the Indian National Congress.

S. Vasudeva Rao of Chitradurga in Karnataka was conducting drill classes in Visapur Temporary Jail of Bombay province during 1932, in the barracks' open space after the work hours and evening meals were over. The superintendent of the jail,

D.P. Karmarkar, "Do you want to organise a revolution here?" "Evidently he was echoing the feelings of the Government.

By the revolution of the Congress Working Committee the Hindustani Seva Dal lost its individuality. As Hardiker feared and foreseen the thing happened by the stroke of a pen. The organisation could no longer exist as the Hindustani Seva Dal which he had assiduously built up by sweat and blood. However, sentiments do not die so easily. Loyal youths who had toiled and moiled to build up the H.S. Dal rather felt it hard sentimentally to transfer their loyalty to another organisation. There was not a separate organisation as Congress Seva Dal with which the H.S. Dal could merge. The H.S. Dal workers were scattered all over the country. The dichotomy between organisational loyalty and individual loyalty created new problems. No doubt organisational loyalty should prevail over personal loyalties. But things do not always happen according to correct dictums. This dichotomy led to the creation of different Seva Dals in different parts of the vast land, like Rashtra Seva Dal, Azad Seva Dal, Hind Seva Dal and at a later period Bharat Seva Dal in Mysore State. However, finally the H.S. Dal assumed the name of Rashtra Seva Dal and functioned under that name at the Feizpur Congress Session held in December 1936. Jawaharlal Nehru presided. For nearly ten years the official volunteer organisation of the Congress continued to work under this name. It is only after that period that it took its name of Congress Seva Dal and has continued to function as such.

Kamala Devi and Sophia were tireless Seva Dal organisers going about the country organising training camps for women. The enthusiasm was so great that they had to refuse admission to a number of aspirants. When Congress resolved to take over the Hindustani Seva Dal, it appointed Kamaladevi as the Chief Organiser for women's section. Jawaharlal Nehru approached Kamaladevi and informed her with enthusiasm that the Congress Working Committee had unanimously decided to make her the Chief Organiser. Kamala Devi coolly asked, "Don't you think you should have consulted and

taken my prior approval". Nehru was stunned by this question. He thought that Kamala Devi would only be too happy to learn that her selection was unanimous and that she would receive the selection with great elation. Her cool, calm and disciplined manner compelled respect. This made him admit the mistake, of course, it was not the intention of Kamala Devi to disobey or disrespect the Working Committee. She readily accepted the appointment and continued to carry on the work with the same enthusiasm and devotion. A training camp was organised by Kamala Devi and Mridula Behn at Navara, north of Bombay in 1942. Just then the British Government was thinking of sending Sir Stafford Cripps to India to negotiate with Indian leaders about the future of the country. Mira Behn, or Miss Slade, the daughter of an Admiral of the British Navy, who had joined Mahatma Gandhi's Ashram and became one of his closest follower heard of this camp and came to Navara. Preparations were still going on in erecting huts and making other arrangements. Mira Behn lent a hand in all this work. When the camp started she took charge of the sanitary arrangements. She taught the campers cooking, washing clothes, horse riding and bicycling.

The 1942 'Quit India' Movement gave a severe blow to the Seva Dal. No organised open work could be carried on by the Congress or the Seva Dal which were declared as unlawful organisations. All leaders were arrested and detained without trial. Hardiker was one of them. After the ban was removed it became possible for the Congress and its associate organisation to function openly. A lot of water had flown under the bridge. The Indian National Army created by Subhash Chandra Bose had gone into oblivion. It was destroyed. Some were captured by the British, brought to India, tried and sentenced and released after India won freedom.

One of the outstanding chiefs of Army was captain Shah Nawaz Khan of the I.N.A. He was made the Chief of the Congress Seva Dal to give it new life. He convened an All India Volunteer Conference in 1946 in Delhi. Jawaharlal inaugurated the conference and Hardiker presided over it.

After the Congress took office it took a different shape altogether. The Congress and the Seva Dal could no longer continue as fighting forces. The Congress had to shoulder the great responsibility of shaping and building up the country according to its own cherished ideals and the Congress Seva Dal was expected to play its part in this great adventure of reconstruction and building up countries the world over, watched with interest the shaping, development and growth of the country after the British quit India. Many affluent and advanced countries interested themselves in this adventure. The United Nations Technical Assistance Administration convened a Seminar on Youth Welfare at Simla in November 1951. Hardiker was an invitee and attended the Seminar. But he could not stay in Simla for more than nine days. The high altitude and cold weather affected him. A paper prepared by him for the occasion was read at the Seminar, in which he observes :

“From a study of the history of the youth movement in different countries we find in most cases that these movements have unfortunately been connected with the activities of some political party in those countries. As a result of this, the success or failure of these movements depended upon the ups and downs of the political party with which they were associated. In a democratic country it happens many a time that the energies of the political party are exhausted in fighting for its own existence and the youth movement started, conducted or guided by such a party ends with the achievements of the political ends for which the party fought.”

Needless to add that the above remarks apply with equal force to the youth movement in India too.

The Silver Jubilee of the Hindustani Seva Dal was celebrated with much eclat on December 27, 1948. Seva Dal rallies, meetings and demonstrations were held all over the country. A souvenir was published on the occasion to commemorate the day. R.V. Karigudri and the late Bindu Madhava Burli two veteran H.S. Dal life workers spared no pains in publishing this volume in Kannada language. It contains many articles from distinguished

sons of Karnataka paying tributes, to the founder of the Dal, N.S. Hardiker, who was responsible for inculcating the spirit of patriotism, discipline, team work and selfless service through the Seva Dal.

Dr. R.R. Diwakar one of the talented sons of India, who happens to be only five years younger to Dr. N.S. Hardiker, takes pride in calling himself a colleague and a brother in-arms and a comrade of his worth. In an article contributed by him he recalls the days he and Hardiker and Rama Rao Shevade spent the days in Solon in the Himalayas in 1923. Lala Lajpat Rai was convalescing there after his illness." By that time, he writes the H.S. Dal had taken some shape. Its workers were entirely devoted to the Congress programme. But organisationally the Dal was a separate entity. We were faced with the problem as to whether the Dal should develop outside the Congress or as a part of the Congress organisation. I remember how we three met Lalaji and had discussions with him on this crucial policy matter for all the three days we were there. The sound advice which Lalaji gave stood till 1931. When Gandhiji advised merger with the Congress, Lalaji said that if at this stage the Dal becomes a part of the Congress, it would not be able to rise to its full stature. So, it should develop itself outside the Congress, but full allegiance should be pledged to the Congress, so that no individual, nor group nor branch of the Dal should do anything which even remotely inconsistent with the Congress programme, and the Dal for all practical purposes should be the arm of the Congress".

"In 1931 when Gandhiji advised the merger, I conveyed to Dr. Hardiker that there was no future for the Dal if we did not agree."

How prophetic!

Dr. Diwakar continues, "Dr. Hardiker had long ago observed that our youth are enthusiastic, talented, sacrificing patriotic but they lack organisational sense, strict discipline, systematic work, and proper training in team work. The Seva Dal provided

all these and the Congress as well as country appreciates. Dr. Hardiker's greatest gift to the country is this realisation and the technique of achieving the same. In Karnataka, during the campaign of Salt Satyagraha, Forest Satyagraha and the no-tax movement, the difference both in quantity and quality of work done by trained Seva Dal volunteers and by others was marked and significant. Since I have been associated with this major activity of Dr. Hardiker almost from the beginning to its end, I have no hesitation in saying that Dr. Hardiker's was a master-mind in handling the youth of the country, with great affection and tact during the crucial period of Indian struggle for freedom."

The opinions of two eminent men, who were colleagues of Hardiker from boyhood days and who later became Cabinet Ministers in the Centre, we may note the opinion of S.V. Inamdar, one of the earliest band of H.S. Dal volunteers. After the merger he became an Adviser to the Congress Seva Dal. He writes, "In spite of his political bearings, he wanted the Seva Dal to be basically a voluntary body with no ambition for power and position on the part of its members. Selfless service was the sheet anchor of his Seva Dal activities. He believed that no service could be effective and useful, unless the person concerned is trained in the work he desires to do, or is expected to handle....."

The greatest service he rendered to the Congress and the freedom movement was the establishment of the Congress Seva Dal. He rightly felt that the Congress must reach the people to render service in all spheres. Though he was a Congressman, he had no animosity towards other groups, and in doing work for the people, he made no political discrimination. He was friendly to all. The recruitment of the younger generation to do service to the people was an absorbing aim of his life. He tried to build up the Seva Dal with that aim in view is the opinion of the scholar and cabinet minister Dr. B.V. Keskar.

Countless are the tributes that have been paid to Hardiker and the H.S. Dal. Only a select few are being given here of persons who were closely associated with him and the Dal. S. Nijalingappa who was President of the Indian National Congress and

Chief Minister of Karnataka saw him for the first time at Belgaum way back in 1924. He has this to say:

“Discipline! thy name is Doctor N.S. Hardiker. He became a legend in his own life time. The one man that was everywhere effectively controlling the processions, meetings, the mobs, the various conferences through his volunteers and who was one of the most conspicuous, was Dr. Hardiker. I have an unforgettable memory of that too. It was the first time when the Seva Dal in a huge congregation like that took up the responsibility of controlling human vehicular traffic, make arrangements for feeding the large number of people gathering to be fed batch after batch, take care of the sanitation arrangements, seating the audience and the members during the Congress Sessions and other public meetings. It was due to the leadership of Dr. Hardiker that everything went off smoothly and without any hitch. H.S. Dal was Dr. Hardiker's child, conceived, built up, trained, disciplined and constructively used by him. It was his inspiration. After 1924 during all the Congress Sessions the Seva Dal was conspicuous by its splendid disciplined service. Seva Dal volunteers were most popular, welcomed and treated with attention and respect. No work was too small for them and their discipline was such that they even cleaned latrines with a sense of duty rare to find. Their work was not confined to mere service at the time of the Congress Session. That was only a small part of the work. Their contribution to the freedom struggle under the tricolour was historic. They were in the vanguard of the various satyagraha movements carried on during the struggle period.

Their contribution was colossal and the number of Seva Dal volunteers that courted imprisonment offering various forms of Satyagraha was indeed large. They were so disciplined that even in jail they were recognised as such and commanded respect. Their word was never doubted. That was entirely due to the training they received under Dr. Hardiker. He was their supreme commander. It was a regular army that worked for the attainment of freedom.

“They were recognised wherever they went by their dress, blue shorts, white shirt, and white cap. That was the dress of their commander. Come sun, rain, come summer, come winter that was this dress from beginning to end. One thing that could be observed and admired was his great affection and concern for every member of the Dal. He practically knew almost every Dalapathi and the way he spoke to them naturally made him the **“Beloved Commander.”** Even today, after decades, the members of the Seva Dal wear the same dress and that discipline that was instilled into them then is still with them. I wish the institution of Seva Dal is revived for constructive work specially in the rural area.”

Hardiker had an uncanny wisdom in spotting out young men and roping them to join the Seva Dal. It may not be invidious to single out the instance of S. N. Subba Rao of Bangalore as an instance. Out of the four brothers, excepting, one all have remained as bachelors in devoting themselves in the service of the country in different capacities. Subba Rao was conducting a camp of Seva Dal in Chitradurga of historic fame and the home town of stalwart Congressmen like S. Nijalingappa, S. Krishna Sharma, S. Ranga Rao, S. Vasudeva Rao and others. It was during 1949, Hardiker came to the camp at its closing function as a chief guest. After the conclusion of the 30 days training camp Subba Rao went back to Belgaum to prosecute his studies for law. At the close of the Law course he got a surprising letter from Dr. Hardiker telling him “I saw something in you and so I thought you should join me in Delhi.” Subba Rao wrote back that he would do so after completing his law course. At the end of the academic year Subba Rao received another letter asking him to meet him at Delhi. Subba Rao excused himself by writing that he would practice law for one or two years and then go to Delhi. Prompt came a telegram from Hardiker. “Come before 15th, Myself going out”. In response to this telegram Subba Rao reached Delhi on May 17, 1951. He went there intending to stay for a year only. In the words of Subba Rao that one year is yet to be completed in 1981. He

was attached to the Seva Dal wing of the A.I.C.C. He left it officially in 1969-70 when there was a split in the Congress and joined the Gandhi Peace Foundation.

Subba Rao has not belied the high expectations of him by Hardiker. He has carried out numerous All India Youth and Seva Dal Training Camps all over India and trained hundreds of youths. He has shot himself to international fame by his daring, intrepid action in taming the fierce murderers of the illfamed Chambal valley dacoits, on whose head there were police awards. He was impressed by the appeals of Saint Vinoba Bhave and Jaya Prakash Narayan, appealing to the dacoits to lay down their arms and surrender themselves to the police. The fearless young Subba Rao of short stature and build went straight into the den of the dacoits. By his suave manners and soft appealing national and Bhakti songs he captured the hard hearts of the dacoits. They relented for their inhuman deeds, and agreed to lay down their arms and surrender. A miracle was achieved. Now Subba Rao has established a Mahatma Gandhi Seva Ashram at Jaura, District Morena, Madhya Pradesh and carries out National Youth Project Scheme. People who belonged to the H. S. Dal, approach him on seeing him in Seva Dal uniform and take pride in saying, we have also undergone Seva Dal training and belong to that brotherhood.

D. P. Karmarkar, who took a leading part in guiding the no-tax campaign in Karnataka, holds the same view as R. R. Diwakar. He speaks with first hand knowledge and as such his opinion carries great weight. He says, "It was in the Satyagraha movement of 1930 that the impact of the Seva Dal Movement was seen fully in Karnataka, in Bombay, and numerous other centres. In all phases of the campaign, in Karnataka, we found the men of the Seva Dal in Pivot-Points directing the movement with vigour and discipline. My principal co-workers in the Ankola no-tax campaign in 1930 and 1932 were Seva Dal organisers and later in the Visapur Jail they conducted drill classes in the barrack verandahs."

The volunteers who went to guide or assist the leaders in the no-tax campaign were fully aware of the great risk that they

were running. The Working Committee of the Congress had laid down certain criteria for volunteers to be recruited for the non-violent struggle that was to be undertaken. A pledge was drafted. It reiterated the volunteer's determination to remain non-violent in word and deed, to promote communal unity to give all support to the Swadeshi Movement and to use hand spun and hand woven Khaddar to the exclusion of every other cloth, and if a Hindu, the volunteer had to pledge himself to work for the removal of untouchability. The pledge had the following clauses:

I shall carry out the instructions of any superior officers and all the regulations not inconsistent with the spirit of this pledge presented by the Volunteer Board or the Working Committee or any other Agency established by the Congress.

"I am prepared to suffer imprisonment assault or even death for the sake of my religion and my country without resentment.

"In the event of imprisonment I shall not claim from the Congress any support for my family or dependence."

All the workers who went to the no-tax area and worked there were arrested and sentenced. Workers who came to Karwar, then in Bombay Presidency, from outside the presidency were deported under the Foreigners Act.

What fine arrangements Hardiker had made for the no-tax campaign and Salt Satyagraha could be gathered from the statement of M. C. Mathanda of Coorg, about whom reference has already been made in the previous chapter. Mathanda and Bindhu Madhava Burli, with some volunteers marched from Hubli to Ankola a distance of 92 miles on foot. This was just in keeping with the famous Dandi March of Mahatma Gandhi. Perhaps Gandhiji had sent instructions through two volunteers of H. S. Dal who met him at Jambuasar, to Hardiker. This group would cover about 15 miles every day. They would go in procession, hold meetings and explain the modalities of Satyagraha which Gandhiji was going to initiate by breaking the Salt Act. They would exhort the people to break the law as soon as the

signal was given. Two volunteers, one of whom was Arvind Shevade, would go in advance on cycle and arrange for the reception of the batch that was coming. Mathanda and Burli would also collect funds. As soon as the batch reached Ankola, Bindu Madhavacharya was arrested. He handed over the money collected enroute to Mathanda. Mathanda in turn handed over the small amount collected to Hardiker. Hardiker had made arrangements in different places on the coast line to break the Salt law. There was not sufficient police force either to prevent the breaking of the Salt Act or to take action against the law breakers. The first camp was held in Sharma Rao Shenvi's house. After Hardiker left Ankola, Mathanda was incharge of the camp in 1930. He was arrested on Sept. 5, 1930 and sentenced for 6 months.

“The Hindustani Seva Dal had its branches in all the States of India and each State Seva Dal was headed by leaders trained by Dr. Hardiker. It is this non-violent force, which multiplied itself into millions of fully and partly trained and even untrained workers of the Indian National Congress, who risked their all in effective participation in the movement of non-violent, non-cooperation in 1920-24, of Satyagraha movement in 1930-1934 and of Quit India movement of 1942-1945. A great measure of the credit for building up that powerful non-violent force, in which hundreds of others participated, and to whose success they added their contribution, must go to Dr. Hardiker.”

The above is a quotation from the message of Uma Shankar Dikshit, Governor of Karnataka, given to “Smriti Sourabha” a collection of memories published on the First Anniversary of Dr. Hardiker in August 1976.

We shall hear what captain Shah Nawaz Khan has to say who took over the H. S. Dal from Inamdar on behalf of the Congress Seva Dal in 1945. He says:

“Dr. Hardiker was one of the staunchest nationalists of the country from early twenties. He devoted his entire energies in organising the Seva Dal of the Congress. He realised

that unless the Congress organisation had a well-disciplined force of young men to implement their programmes, they would not succeed in achieving their objective. To instil a sense of discipline among the Congressmen, he started the Seva Dal and even the top-most leaders like late Pandit Jawaharlal Nehru and Shri Govind Vallabh Pant and others, had their training in the Seva Dal. It goes to Dr. Hardiker's credit that he was able to spread the Seva Dal organisation all over the country and at one time it became a formidable force for implementing the constructive programmes of the Congress organisation... The country would remember with gratitude the services of Dr. Hardiker as one of the sincerest, most selfless and devoted worker of the Congress Organisation. His deeds and achievements will always inspire the Seva Dal organisation of the Congress."

Sri Prakasa remarks that:

"Dr. Hardiker is bound to be best remembered as the person who founded the Hindustani Seva Dal and worked incessantly to make it a success. It may, perhaps, interest the readers to know that we organised a camp of Hindustani Seva Dal at Naini in Allahabad in early 1940 in which prominent Congress workers from the districts joined and we all lived a few happy days undergoing the discipline of the jail. Our trainee was Shri Shivabalak Ram Dwivedi who certainly performed his work with great efficiency as he drilled us. Among those who were members of this club were Jawaharlal Nehru, Purushotam Das Tandon and many other Congress workers of Uttar Pradesh or the United Provinces as it was then known. Shri Sri Ram Bajpai of the Servants of India used to come to us to give lessons in First Aid. The Camp lasted only about a fortnight, but all of us were the better for having undergone its training. Government seemed so frightened of it that it was later banned. It was supposed to give military training of a dangerous sort."

After the retirement of S. V. Inamdar and before Shah Nawaz Khan stepped into the breach Uma Prasad Tiwari took

over charge as Acting All India Organiser. He organised a training camp at Narora in U.P. Members of the Working Committee of the Congress, Chief Ministers of Congress Provinces, Presidents of District Congress Committees and office bearers of Congress Party took part in the Camp. This shows that the course of training of the H. S. Dal had something to impart to the most advanced, cultured and educated top most leaders of the country. The Narora Camp adopted a 13-point programme of reorganising and strengthening the Congress Seva Dal with a view to have 5 lakhs trained workers.

The above remarks have, the support of eminent men like Sri Prakasa who writes :

“There is no doubt that our countrymen very greatly lack the spirit of discipline and that is the reason of all the corruption and misconduct among all categories of our people about which we hear so much and which we do little to remedy. The country needs more than anything else the evolving of a high standard of citizenship, and the fashioning all of us into patriotic men and women imbued with a sense of social service and well versed in good behaviour and manners.”

Dr. Hardiker's object in starting the H. S. Dal was exactly to make up the shortcomings pointed out by Sri Prakasa. In a last message to the Seva Dal, Hardiker said :

“Fifty years ago with the selfless help and cooperation of my young friends and active assistance of the National leaders of the time, I was able to start Hindustani Seva Dal: I tried to help the youth to develop their individual, social and national character. I tried to develop their personality. I helped them to imbibe in them, discipline, morality, courage, selfless service along truthful and non-violent means—because we are now losing sight of our individual social and national character, moral values have been dwindling. We are lacking in discipline and in organised corporate efforts. How can one build up his personality if he is lacking cha-

racter? Build up your character along moral disciplined and methodical lines so that your heirs may feel proud of you."

From the President, the Prime Minister downwards to the school master, there is no one who does not deplore the want of discipline among our countrymen. Hardiker is among the tallest as a practical man strove his best to inculcate this discipline among our younger generation through the Seva Dal.

In the opinion of Indira Gandhi, Prime Minister of India: "Freedom has been achieved, but the need for Seva Dal is not over, for the battle against communalism and regionalism is still to be fought. In order to function successfully a democracy requires a greater degree of regimented society. The Congress Seva Dal has an important part to play in strengthening those forces which lead to the greater cohesion and progress of the country in combating tendencies which weaken us. Through the service rendered by the Seva Dal, the Congress Organisation can keep in better touch with the people and better absorb the idealism and dynamism of the youth."

## Civic and Social

THE GREAT PATRIOTIC Tamil poet Subramanya Bharathi, whose works have been translated into various languages, including English correctly reflects the policy of the Indian National Congress in a statement which he issued on September 2, 1914, in which he states :

“I trust the England’s Chief Representative in India and her Ministers at Home are not ignorant of the tremendous influence which Mr. Tilak’s name and his words wield over the hearts of his many thousands of followers in India. He has given all our thoughts, ideas and aspirations in a nutshell. We want Home Rule. We advocate no violence. We shall always adopt peaceful and legal methods to achieve our object. In peace time we shall be uncompromising critics of England’s mistakes. But when trouble comes, we shall unhesitatingly stand by her and if necessary defend her against her enemies. And to those who may thoughtlessly persecute us in England’s name we shall say, “Oh, ye of little wisdom, it may be in your power to temporarily injure us in petty ways. But you can never crush us. For we are lovers of humanity and servants of God, the children of Righteousness and the peace that endures for ever.”

Hardiker was very much in agreement with the statement of Subramanya Bharathi.

Mahatma Gandhi presided over the Congress Session held in Belgaum in 1924. This is the only Session over which Gandhiji, the virtual Dictator of the Congress presided. In a short speech

he acknowledged that the Swaraj Party, represented, if not a majority, at least a strong and growing minority in the Congress. He advised No-changers not to worry about what Swarajists are doing and saying. On behalf of the Swarajist C. R. Das and Pandit Motilal Nehru also issued a statement in which they assured whole hearted support to the constructive programme of Mahatma Gandhi and to work that programme unitedly through the Congress organisation. The Session ratified the agreement between Gandhiji, Nehru and Das which had been passed by A.I.C.C. in November 1924.

The next Session of the Congress was held in Kanpur. Shrimati Sorojini Naidu presided.

This Session was marked by the presence of Rev. J. H. Holmes of America, to whom Hardiker had addressed a letter in which he had requested Rev. Holmes to propagate the ideas of Mahatma Gandhi on world peace and non-violence. Rev. Holmes wearing a Gandhi cap addressed the Congress saying:

“I claim Gandhiji for the whole world. The Society of friends which I represent regards him with great reverence and has full belief in his work. I ought to say that we have gone very far in our Western civilization, and we have gone too far in the pursuit of wealth and power. It is a deep evil in our whole Western civilization. Our love of wealth has resulted in its concentration, our longing of power has brought on, war after war, and will likely to plunge us in further wars, until civilization is destroyed. So we gladly turn to you who are indicating an other and better way and follow the brotherly spirit which is represented by the great prophet among you.”

Gandhiji who was in Yeravada prison suffered from appendicitis. An immediate surgical operation was called for. He was removed to Sassoon Hospital on January 12, 1924 and was successfully operated on by Col. Maddock. He was released unconditionally on February 2, 1924. He went to Juhu sea shore near Bombay to recoup his health.

The temple entry programme which sought entry by Harijans into Hindu temples received great impetus throughout the country. But at Vaikom in Malabar the movement met with strong opposition from the orthodox section and the satyagraha before the temple was prolonged.

Gangadhara Rao Deshpande of Belgaum, a zamindar and a staunch No-changer was the Chairman of the Reception Committee. Hardiker, accompanied by Srinivasa Rao Kaujalgi, President of the Karnataka Provincial Congress Committee toured in the province collecting funds, enlisting delegates and volunteers.

Gandhiji undertook a fast for 21 days for Hindu-Muslim unity, resulting in leaders of Hindus and Muslims giving an undertaking to work for communal unity and harmony.

The Congress contested general elections in 1936 and formed Congress Ministries in the provinces where they had majority. Bombay was one of the provinces with a Congress Ministry. But in the Centre the British authority held paramount power. Hardiker did not seek election to the Assembly. But he toured all over Karnataka delivering speeches and organising election campaign. The success of the Congress candidates in the election was not a little due to Hardiker efforts.

Hardiker was not a man to rest on his oars. After his hectic touring and campaigning he began to give attention to civic affairs, particularly to his home town Hubli. Hubli, the biggest and the dirtiest city in Bombay Karnataka. The location of the Southern Railway Workshop and the establishment of various industries had made Hubli a growing commercial centre. It was growing rapidly in size and population. But the municipality was not keeping pace with the growth and was lagging behind in civic amenities which were in a neglected condition. The health of the citizens was in jeopardy. The entire administration was mismanaged by an incompetent clique.

Hardiker now diverted his attention from politics to civic affairs of Hubli. He carried on a campaign through the Press and platform against thus mismanaged civic affairs. This was a long sustained effort since 1934 to give a fair opportunity to

the Municipality to improve itself. He warned the Municipal Borough that unless hygienic and sanitary conditions improved, epidemic may take hold of the city and it may become impossible for the citizens to live in the city. He sounded a note of warning to the municipal administration that unless conditions improved drastic steps would have to be resorted to set things right.

The citizens of Hubli, under the auspices of the Taluk Congress Committee decided to remedy the defects under which they were suffering since a long period. The General Body of the Taluk Committee met on July 26 and adopted a resolution condemning the inept, corrupt, selfish members of the Municipal Council requesting Government to supersede the municipality. The meeting authorised and requested Dr. Hardiker, Chairman of the Parliamentary Board of the Hubli Taluk Congress Committee to take such action as he deems necessary and fit for the furtherance of the above said resolution.

This action of the Congress Committee was further strengthened by a similar resolution being passed by a public meeting held on August 4, at Hubli. The meeting urged the dismemberment of the Municipal President and Chairman of the Sanitary and Education Committee. These resolutions were duly communicated to the higher authorities. They were also charged with misusing the services of the servants of the municipality for personal and private use. But the President and the councillors were not deterred by these public demands. They tried to defend themselves by saying that this was a common practice among all government servants from top to bottom beginning with the Governor downwards to the lowest Village Officer. The trick was obvious. It was to shift the blame to the shoulders of the high ups in the echelon. They wanted to take shelter under the guise that this practice was prevalent even under the Congress Government. If some one else in Government service was not guilty they too could not be guilty. The erring councillors were unrepentent.

The Local Congress Committee continued its agitation under the guidance of Hardiker. The District Commissioner

was kept informed and a copy of the resolution passed by the public meeting was sent to him. He called for an explanation from the Municipal President, and the Municipal Council. The President who was a Muslim would not give in easily. He tried to give a communal twist to the agitation saying that this was an agitation deliberately being carried on to unseat him who belonged to a minority community under the leadership of Hardiker the Hindu mischief maker. This is an unfortunate situation in India. Anything and everything is given a communal colour. Hardiker who knew no communal differences had to face this odium. He was threatened with man-handling. He did not lose his temper or equanimity nor was he afraid of personal safety. He went about in the streets and dirty bylanes of the congested city rousing the indifferent citizens to their intolerable civic conditions. People in this country are generally indifferent to their surroundings and civic conditions. They have the patience to put up with every inconvenience. Hardiker and his friends took upon themselves to educate the taxpayer and the citizens to their rights and fight for better conditions.

Even for a small matter like this prolonged and sustained struggle had to be carried on. Ultimately truth and right succeeded. The Hubli Municipal Council was superseded by an order of the Government in 1939.

An ardent democrat that he was, Hardiker was not really happy to carry on an agitation for the removal of an elected council. But surgical operation was called for where the disease had taken deep roots. Not satisfied with this negative approach he started a Kannada weekly the "Hubli Gazette" to educate the citizens and civic problems. R. V. Karigudri a sincere follower of him was placed in charge of the Gazette. Besides Karigudri, S. B. Managoli and S. S. Karanth were also assisting in the publication of the Gazette for a mere pittance. Even so it was not possible to run the journal without incurring loss.

When he was vacillating between running or closing down the journal K. Guru Rao of Udipi who was successfully running a few hotels in Hubli came to his rescue. He and some of

his friends collected a sum of Rs. 25,000 presented it to Hardiker, to set up a printing press. He named this as Adrsha Press. He created a Trust for the property. Profits derived from this was being set apart and used for any good public cause. The biggest beneficiary of this happens to the Karnataka Health Institute, Ghataprabha, even to this day.

The scope of the Hubli Gazette was limited to civic affairs mainly of Hubli. Now having established a press he decided to enlarge the scope of the journal and gave it the name of 'Jai Hind' 'Victory to India' was a popular slogan coined and popularised by Subhash Chandra Bose the great venturesome patriot. There were few Indian who did not admire the courage, the spirit of adventure and resourcefulness of Subhash Bose who made a dramatic escape from India, trekked his way to Germany and Japan seeking the aid of these countries to liberate India. Hardiker was no exception to this admiration and hero worship. 'Jai Hind' played an important role in educating the public on matters of public importance. Hardiker used to contribute editorials for this journal.

Hardiker also organised a study circle where young men were encouraged to meet and carry on useful discussion on political and other problems. This proved to be an effective forum for young men to think and exchange thoughts on many problems facing the country.

The Railway Workshop, a Spinning and Weaving Mill and a number of industries are situated in Hubli. These have given rise for a large number of labour population. He interested himself in endeavouring to improve the conditions of labour. He organised unions of the Bharat Mills, the Madras and Southern Maharatta Railway (M. SM) employees Union. The Communist in India were busying themselves in getting control over the Trade Union movement in India. They were glorifying the condition of labour in Russia and other communist countries and exhorting labour to organise themselves to put an end to the exploitation of labour by capitalists. The Marxist philosophy that capitalists have grown fat by sucking the blood

of labour and that the only way was for the labour to unite was catching up. Workers of the World unite was their slogan. They were interesting themselves in organising strikes to improve the conditions of labour. The growing influence of the communist in the Trade Union Movement was not to the liking of the Nationalist. As a counter to the communists, the Congressmen were organising All India Trade Union Congress (INTUC).

Hardiker and his old co-worker Shiva Shankarappa Devapur took keen interest in organising the labourers of the Textile Mills and bringing the Unions within the ambit of the Nationalist Movement in the country. Hardiker used his influence in getting Devapur elected as Secretary of the INTUC. Hardiker became its President.

Under the guidance of Hardiker, workers of Motor services, Taxi, Lorry and Bus drivers, conductors and other employees organised themselves into a labour Union. He organised successfully the Bombay Provincial Motor Congress towards the end of 1944-45. M. R. Masani of Bombay presided over the conference held in Hubli in 1955.

Hardiker's attitude of running to the help of any one with a grievance to be redressed created an atmosphere of cordiality and allround goodwill. Both the employer and the employed looked up to him for solving their problems. He did not allow sharp differences to arise between capital and labour and kept them within reasonable bounds.

## Mysore and other Indian States

THE STRUGGLE FOR freedom was mainly confined to the British Indian Provinces. That was due to the Policy of the National Congress. It did not like to antagonise the Indian State Rulers who were under the thumb of the Suzerain power. From the point of view of strategy also it was considered not desirable to fight on two fronts. The Indian State Rulers owed their allegiance to the King Emperor and to his Representative in India, the Governor General in Council, the Viceroy. The subjects of these Rulers in Princely States were double slaves and dare not lift their voice against the autocratic rule prevalent in the States. There was some semblance of democracy in the more advanced States like Baroda, Mysore, Travancore, Cochin and petty Principality Oundh. Benevolent autocracy it may be said, prevailed in the above states.

Mysore had the good fortune of having a galaxy of liberal Dewans or Administrators like Rangacharlu, Seshadri Iyer, V.P. Mudhava Rao, M. Visvesvaraya, A. R. Banerji and Mirza M. Ismail. Representative Assembly was established in 1881 by Dewan Rangacharlu. Chosen nominated representatives could air their grievances and pray for better facilities. The Legislative Council or the Upper House was established in 1907. Powers of the Assembly and Council were gradually enlarged. Both were given the opportunity to elect certain number of representatives. However the Suzerain power frowned against more powers being vested with the people of the States.

In the year 1920, a branch of the Indian National Congress was established in Bangalore, administrative headquarters of

Mysore State, by the retired Judge of the High Court S. S. Setlur. Leaders of all India fame, Congress leaders from Karnataka were frequently visiting Mysore State and were addressing huge gatherings. The main theme of their talk was the importance of freedom and the part to be played in this unique non violent and peaceful struggle against the British Government. Unification of Karnataka which had been torn as under scattered in the neighbouring Bombay, Madras, Coorg, Hyderabad areas was another favourite subject of leaders from Karnataka. Gandhiji himself paid a visit to Mysore State five times and spent nearly four months in Nandi Hills, a summer resort, about 40 miles from Bangalore and also in Bangalore during 1927 to recoup his health. His Highness Sri Krishnaraja Wodeyar of Mysore had taken the bold step of treating Mahatmaji as a State guest drawing upon himself the wrath of the then Viceroy, Lord Willingdon. Sir Mirza was the Dewan during this period. He very tactfully handled the delicate situation and pacified His Lordship the Viceroy.

However, whether under the pressure of the British Resident in Mysore or otherwise, leaders from outside the State were often gagged and meetings prohibited. Some were not permitted to enter the State and a few were even deported from the State. But with all these impediments, nothing could prevent the air of freedom from blowing over the State. State people began demanding Responsible Government. Many Congressmen from the States were attending and some taking active interest in the proceedings of the sessions and participating in the construction programme of the Congress. Young men served as volunteers in the annual sessions held in close by cities like Belgaum, Bombay and Madras. A few participated and took leading part in the No-tax campaign in Karwar district which was then a part of Bombay province. Non-cooperation movement also attracted the youth. The contribution of Mysore in men and money to the Congress was quite substantial. The Mysore Government itself under the Dewanship of Sir Mirza M. Ismail opened a Khadi production centre at Badanval in Mysore District. Picketing foreign cloth shops in Bangalore and elsewhere

was very successful. Vigorous was the picketting of liquor shops.

Mysoreans were in full sympathy with the aspirations for freedom in British Indian Provinces. Along with this the agitation for Responsible Government in Mysore grew in intensity. As the tempo of the agitation gathered strength, the attitude of the government towards the movement also stiffened in proportion. Some leaders both inside the State and outside did not want any agitation to be carried on inside the State. Doubts arose about the attitude of the Congress towards the struggle in Mysore State. Clarification being sought, the following policy statement was issued by the Congress Working Committee in July 1935 :

“Although the policy of the Congress regarding the States has been defined in its resolutions a persistent effort is being made by or on behalf of the States to get a fuller declarations of the Congress policy. The Working Committee, therefore, issues the following statement concerning the policy of the Congress with regard to the Princes and the people of the States :

“The Indian National Congress recognises that the people of the Indian States have an inherent right to Swaraj no less than the people of British India. It has accordingly declared itself in favour of the establishment of representative responsible government in the States and has in that behalf not only appealed to the Princes to establish such responsible government in their States and to guarantee fundamental rights of citizenship, like freedom of person, speech association, and the press to their people, but has also pledged to the States’ people its sympathy and support in their legitimate and peaceful struggle for the attainment of full responsible government. By that declaration and by that pledge the Congress stands. The Congress feels that even in their own interests, the Princes will be well advised to establish at the earliest possible moment full responsible citizenship to their people.”

In the wake of the policy statement issued by the Congress working Committee, the Karnataka Provincial Congress Committee passed a series of resolutions assuring its readiness "to aid and suffer the hardships regarding the people of Mysore to get the freedom of speech and the freedom of holding meetings."

According to the constitution of the Karnataka Provincial Congress Committee the entire Mysore State was affiliated to the District Congress Committee of Dhawar. Every District of the State was a Taluka in the eyes of the K.P.C.C. constitution. Thus Mysore had very limited representation in the Provincial Congress. This did not provide sufficient opportunity for Congress in the affairs of Karnataka Provincial Congress. In Mysore, State Committees in Tumkur, Bangalore and Mysore were active. Each Committee was expected to fill up the membership allotted to it. Hardiker and Kamala Devi Chattopadhyaya in particular, undertook extensive tours in the State to enrol Congress members in the course of which they disseminated the message of the Congress to the people. In fact one of the ideas toyed about in those days was that the Maharaja of Mysore should become the head of the unified Karnataka. As for Mysore was concerned, the goal was the achievement of responsible government under the aegis of the Maharaja of Mysore, as the constitutional head of the State.

While events were thus shaping the Mysore government issued an order prohibiting the hoisting of the national flag in the State, on the ground that it was an affront and derogatory to the Mysore Flag. In the light of this the K.P.C.C. passed a resolution stating that the orders issued by the government of Mysore against the hoisting of the National Flag are needless and should be withdrawn atonce."

The resolutions passed by the Congress Working Committee and the Karnataka Provincial Congress Committee enthused the people of Mysore and they began taking more and more interest in political matters affecting British Provinces and Indian States. In turn the K.P.C.C also began taking greater interest in the affairs of Mysore State. The K.P.C.C appointed a Committee to

take necessary action in regard to the adjoining States. The Committee also called upon the people to observe Mysore Day to express their sympathy and support to the much harassed and imprisoned people of the State.

The visits of Hardiker to Mysore became more and more frequent since 1936. The Congress in Mysore began giving greater importance to the observance of National week, Independence day, Birth and Death days of National leaders who had suffered and sacrificed their lives for the freedom of the country. The white Khadi cap, popularly known as the Gandhi cap, became more popular. No student would go to school without putting on the Gandhi cap.

The movement for the unification of Karnataka brought the people of the different parts of Karnataka together as never before.

The tour of Hardiker was not smooth sailing. Impediments were being placed in his tour programme in Mysore State.

The following relevant extracts from the Diary of the special C.I.D. branch of Police of Mysore State gives an idea of the part played by Hardiker in the affairs of Mysore during October 1936.

“It must be said that it was largely due to the efforts of N. S. Hardiker that Congress began to gain wider influence in almost all parts of the State. He toured the entire State in the month of October and enlisted members for the organisation. He visited Chitaldurg District during the last week of September and delivered lectures about the principle of non-violence and exhorted the people to become members of the Congress. He addressed the Negave Youth League of Doddaballapur and appealed to its members to work for the cause of freedom and said that to achieve this aim they should shake the foundation of the British Rule in India.

“He visited Kankanally and delivered a lecture over which P. R. Ramaiya presided. Hardiker said that Mysoreans should not be contented merely because they have an

Indian prince, who is only the servant of the Europeans, and appealed to the audience to become members of the Congress and help to get rid of the foreigners by non-violence.

“Such meetings were held at Anekal, some parts of Hassan and Kadur Districts.

“The total number of members at Mysore city rose by thousands. At Kankanahally, (A Taluk headquarter in Bangalore District) it is reported that 300 people have enlisted themselves as members of the Congress”.

Another extract runs as follows :

“Dr. Hardiker and Uma Bai Kundapur and other leaders of the Congress were touring Chitaldurg District enlisting support for the Congress. In the course of his lecture at Devangere and Molakalmuru in the second week of May Dr. Hardiker explained the aims and objects of the Indian National Congress and said that the people of Mysore, who are said to be free under His Highness the Maharaja are not really free and that His Highness is a slave to the British and so the State subjects are slaves doubly, and for the removal of this slavery the people must fight by cooperating with the subjects in British India. He appealed to the people to join the Congress. In order to prevent his further tour and making speeches the government served prohibitory orders on him. At Challakere, section 144 Cr. P.C. was promulgated. The First Class Magistrate, Chitaldurg, passed an order under section 144 Cr. P.C. directing Dr. Hardiker to abstain from making any public speeches within the limits of the taluks of Chitaldurg, Challakere, Molakalmuru and Jagalur for a period of two months from 16th of May. Similar orders were passed at Holalkere and Davangere against Dr. Hardiker.”

The Congress Committees in the State were not involving themselves in political affairs of the State. They were content in observing National days fixed by the National Congress, enrolling members, sending representatives to Provincial Congress and delegates to annual sessions, encouraging Swadeshi, Home,

Cottage and village industries and other items of the constructive programme of the Congress. The Congress made no distinction between sex, class or community and enrolled every one as member whoever subscribed to the creed of the Congress.

However, the Praja Mitra Mandali, a prototype of the Justice Party of Madras, predominantly consisting of members, other than Brahmins, was agitating for securing equal opportunity in Government Service and adequate representation for backward classes in all bodies of the Government, including educational institutions. As facts stood the Brahmins were forward in education and those who possessed some knowledge of English easily secured appointment in Government service. While, on the other hand, the non-brahmins were predominant in trade, industry, commerce, agriculture and other lucrative avocations. Some of them engaged Brahmins to maintain their accounts and correspondence. The Brahmins as a class were proverbially poor. In 1929 the Praja Mitra Mandali incorporated responsible government as its objective.

There was another party known as Praja Paksha or Peoples Party similar in object as the Praja Mitra Mandali. They were more loyal to the throne than loyalty itself. These two group of parties, with similar objectives resolved to merge themselves into one unit and thus the "People Federation" came into existence, which was also known as "Praja Samyukta Paksha". The first conference of the federation was held in Kolar. K. Chengalraya Reddy presided. M. Sitarama Sastry, Tagadur Ramachandra Rao and V. S. Narayana Rao attended and addressed the conference. The theme of their address was that the Federation should merge with the Congress to give a better fight for the attainment of responsible government. The conference resolved to hold a special session at Mysore in October 1937 to consider this question.

Prior to this in May 1937 Congressmen in Mysore formed the Mysore Congress Parliamentary Board to guide the policy and work of the Congress in the State in and outside and the legislature. V. S. Narayana Rao was the Secretary of the Board.

The years from 1936 to 1942 were days of hectic activity in the State.

These were the days of conferences, conventions, and public meetings. Mysore State Youths met in conference. M. R. Masani of Bombay was to inaugurate the conference. He was served immediately after his arrival, with orders under section 144 criminal procedure code prohibiting him from participating in the youth conference. His speech was read by N. D. Srirangachar who presided over the conference.

Extracts from his speech reflect the mood of the youths during the period. He reviewed the instruction given to brother Congress members not to take up the cause of the subjects of the Native States as a mistake. Provinces and States were both parts of the same imperialist system functioning in different ways. He emphasised that the Congress should interest itself in the problems of the State also. He classified the evils prevalent in the native states as follows: "Absence of Civil Liberty, inequality before law, wasteful expenditure, forced labour and existence of slavery," and explained them by giving instances.

Regarding the fair name of Mysore, he said, "I do not deny that Mysore may shine by comparison with such States as Patiala, but that is not much of a compliment. It is in this progressive state that workers of the plantations still live in conditions bordering on serfdom and in the most degrading poverty. It is in this State that the National flag is illegal and to fly it is a crime. It is in this state that meetings cannot be held in your own city, without a licence from the police. It is in this State that National leaders like Smt. Kamaladevi, Dr. N. S. Hardiker and Sri. Hukkerikar have been served with orders restricting their freedom of speech or movement."

Besides the youth conferences a number of other conferences like the Harijan Conference, the Labour Conference, Vokkaligara Conference, Pandits Conference, Ryots Conference, Peoples Federation Convention, Railway Employees Conference and others were held. These conferences, conventions and public meetings indicate the great awakening in the State.

To counter the rising flood of national feeling Sir Mirza organised or encouraged the holding conferences of people who were loyal and obedient subjects. He arranged world Conference of Y.M.C.A. (Young Men's Christian Association) at Mysore City. He encouraged Manekvelu Mudaliar, a millionaireal merchant from holding a State Peoples Conference, Maneckvelu Mudaliar himself presided over the Conference, which passed loyalty resolution. He attended merchants conferences held in Mysore and Bangalore and advised them not to indulge in or encourage political activities. He took every opportunity to discourage political activities. His disparaging remarks against public workers gave room for a lot of criticism against him.

Orders under the Criminal Procedure Code and the Mysore Police Regulation, prohibiting holding of meetings, processions, hoisting of National Flag; prohibiting local leaders from addressing meetings, prohibiting Congress leaders from entering the State and addressing meetings were the order of the day. Among those served with prohibitory orders from outside the State, Dr. Hardiker, Kamala Devi Chattopadhyaya, Uma Bai Kundapur, D. P. Karmarker, M. R. Masani, P. S. Hukkeriker, Muduvēdu Krishna Rao, K. F. Nariman are prominent. The number of Mysoreans severed and sentenced are too numerous to be mentioned here.

K. F. Nariman, Mayor of Corporation of Bombay and a Member of the Legislature came to Mysore to inaugurate the Mysore State Local Self Government Conference. He strongly criticised the administration of Sir Mirza which resulted in an order being served on him prohibiting him from addressing a meeting at Banappa Park in Bangalore on Oct, 24, 1937, arranged by the local Congress Committee. He came to the meeting to express his inability to address the gathering in view of the prohibitory order. When he stood up Basappa the Sub-Inspector, man-handled and arrested him. He was kept in the central jail for the night and deported out of the State next morning. On the 25th a public meeting was held to protest against this atrocious action of the police against a very respectable citizen of India.

Police opened fire to disburse the crowd resulting in the death of one and injuries to many. A crowd marched towards the central jail and Carlton House, the residence of Sir Mirza, Mysore cavalry was called in. The trouble continued for a couple of days. Some were arrested and sentenced. Newspapers were suppressed. 'Swarajya' the nationalist English daily of Madras, edited by T. Prakasam was prevented from being sold in the State. Printing presses were searched. People became sullen, enraged and defiant at the repressive actions of the Government, paying the way for State wide agitation and defiance of prohibitory orders. C. B. Monniah of Coorg and B. N. Gupta were deported out of the State with short notice of 24 hours.

Outbeating all previous records, a very significant event took place on October 16, 1937 in the annals of the Mysore Representative Assembly. K. T. Bhasyam, Advocate, a top Congress and labour leader and fluent speaker who was on friendly terms with Sir Mirza tried to restore cordial relations between the Dewan Sahib and the Congress. But it proved abortive. Bhasyam was also the leader to the Congress Assembly Party. He and N. C. Thimma Reddy, another leader were arrested overnight. This precipitated matters for the good. Leaders of the Peoples Federation and Congressmen assembled in a meeting merged into the Congress and resolved to stage a walk out. On the 16th 130 members of the Assembly staged a walk out in protest against their leaders. This is the first time in the annals of the history of the Assembly that a mass walk out was ever staged. 13 Congress members of the Legislative Council resigned.

Jawaharlal Nehru, who was the then President of the Congress was being kept informed of the happenings in the State. On a previous occasion the National flag hoisted by him in Dharamambudi Tank area had been pulled down by miscreants, no doubt at the instigation of the police and he was naturally very sore over this incident. He corresponded in September 1937, with Sir Mirza enquiring whether Congress work could be carried on and the National flag hoisted in the State.

In his lengthy letter Pandit Nehru remarks, "Mysore has often been said to be a Progressive State, but the facts that have been placed before me go to show that in regard to the suppression of civil liberties, it is one of the most backward States in India. Even in Rajputana, which are otherwise far more backward there is a greater measure of civil liberty than what prevails at present in Mysore."

Nehru emphasised, the Congress to be a great national organisation and that the National flag is not used or exhibited in token of any hostility to the Mysore State flag. It is the flag which represents the idea of India's freedom and of Indian unity.

Finally he queried, "whether Congress work can be carried on its entirety in Mysore State, whether Congress leaders and workers from outside can visit the State in furtherance of this work, whether Congress Committees can be organised in the State and Congress workers enrolled and whether the National flag can be exhibited in the State at Congress functions from such private buildings and cars on which the owners desire to put it up."

To this lengthy letter Sir Mirza sent a reply in which he assured Nehru that "the Government of Mysore is not inspired by a spirit of hostility against the National Congress nor does it wish to put any obstacles in the way of normal constructive work of an all-India character that is carried on in a constitutional manner."

"On the other hand, we cannot tolerate subversive agitation under which head I include attacks on the Constitution in general and on the position of our Ruler. The position of the Congress insofar as our internal politics is concerned, should, I consider, be that of a friendly nature."

"As regards the Congress flag" he clarified, "we have no objection to its use at Congress functions or in private buildings or cars. But we cannot permit it to be used in places or on occasions for which the State flag is the appropriate emblem."

In this connection, it may be pointed out that the doubled headed eagle or *Ganda bherunda* was held as the Royal insignia of the Rules of Mysore and not only was the public prohibited from exhibiting it as peoples emblem, signifying their aims and aspirations but even prosecuted for using the same. The editor of 'Veerakesari', a Kannada journal who printed the emblem on the top of the Paper was notified not to use it, at the threat of prosecution.

Sir Mirza Ismail carried much influence with Gandhiji. He therefore took the initiative and bold step of inviting Gandhiji to come and stay in Nandi to which reference has already been made. Gandhiji considered Sir Mirza almost as a nationalist Muslim with progressive views, with a lot of administrative experience. During the Round Table Conference Gandhiji kept himself in touch with Sir Mirza and Ibrahim Rahimtoolah of Bombay on problems of Indian States. Gandhiji was not happy when Sir Mirza in his last days accepted an UNO assignment in Indonesia. He expected Sir Mirza to support the cause of the Nationalist Muslims.

Gandhiji himself was not in favour of fighting on two fronts. He opined that once freedom is established in British India, it would be easy to deal with the problem of Indian States and that the Rulers of the States would follow suit to bestow more democratic powers to their subjects. He was not in favour of deposing the Rulers. It may be, that he had a soft corner for the Rulers of Indian States.

Moreover, he held that the people of the States were not strong enough to carry on their struggle for more powers within the States. A few incidents in small Indian States, where the people had failed to uphold the honour of the National flag had pained both Nehru and Gandhiji and this led to Gandhiji to form the above opinion.

Though the administration of Mysore was less autocratic than in most other States, the people of Mysore had come to realise that the political progress of British India was bound up with similar progress in the States, and that the country could

not have two systems of Government, democratic in British India and autocratic in the States. Mysore was determined to line up with the other parts of India in the fight for freedom, because her leaders understood the paramount necessity for considering India as one unit in the fight.

The thinking of the high ups in the Congress circle is well expressed by Rt. Hon'ble V. S. Srinivasa Sastry, the Liberal, though in a mood of sarcasm. He says "the great minds which now fashion Congress politics have chosen to admonish the patriots of India to think well and kindly of Indian Princes, Rajahs and Maharajahs of every sort of description to stand by them and not yet to disturb the placid and pathetic contentment in which their subjects live under them." He concludes by remarking that such an attitude cannot be maintained in the future.

Hardiker, Kamaladevi Chattopadhyaya, R. R. Diwakar and other leaders visited important cities in Karnataka in 1936 giving talks on Socialism which had assumed importance and had become the topic of the day. Their meetings were banned in several places. Hardiker and Kamaladevi had gone to Bagalkot and Bellary also. Hardiker and Hukkeriker toured in the districts of Bijapur and Karwar districts. In Bijapur they addressed the lawyers in the Pleaders' Union Club.

Pattabhi Sitaramiah, and Balwant Raj Mehta, President and Secretary of the State People's Conference respectively, toured the State accompanied by H. C. Dasappa, Smt. and Sri H. K. Verranna Gowda. Pattabhi's talks extending over two to three hours were being listened to with patience and attention by the audience.

Many Congressmen in Mysore were arrested and imprisoned; newspapers, suppressed and repression was on the increase.

Mysore Congressmen wanted to start Civil disobedience and sought Gandhiji's permission. Gandhiji deputed Mahadeva Desai to the State to study the situation and report to him. Desai visited places where large scale arrests had taken place; met imprisoned leaders in Bangalore Central Jail, interviewed Sir

Mirza and advised Mysore Congressmen to suspend Civil disobedience.

The All India Congress Committee passed a resolution expressing sympathy and moral support to Congress movement in Mysore State. But Gandhiji did not like this. He wrote in Harijan that this was opposed to the Congress policy of non-interference in Indian States. He appealed to Mysore Congressmen to keep in suspense the resolution to undertake civil disobedience. The Congress Working Committee which met in Bombay declared the previous A.I.C.C. resolution as ultravires.

This policy of non-interference in the affairs of Indian States was further strengthened by the resolution which was passed at the Haripura session. It resolved that branches of Congress in Indian States shall not engage themselves in political activities. It suggested establishment of separate organisation for this purpose. It was further clarified that this did not preclude individual Congressmen from taking interest in politics.

In the light of this resolution, Congressmen in Mysore established the Mysore Congress with T. Siddalingiah as its first President and V. S. Narayana Rao as the first General Secretary.

On the advice of Mahatma Gandhi political prisoners were released during February 1938.

T. Siddalingiah, and R. S. Hukkerikar interviewed Sir Mirza separately at Ooty and Bangalore to bring about amicable arrangement between the Government and the Mysore Congress but it bore no fruit.

The first session of the Mysore Congress was held at Shivapur, a place mid-way between Bangalore and Mysore T. Siddalingiah presiding. It was a tremendous success beyond expectation. Hoisting of the National flag was prohibited. But it was disobeyed individually by top Congressmen resulting in their arrest.

Prior to this top Congressmen of Mysore T. Siddalingiah, H. C. Dasappa, K. C. Reddy and K. T. Bhasyam had talks with

Gandhiji in different months, bringing to his notice the repressive policy that the Government was following.

Gandhiji's faith in Sir Mirza was completely shaken by the tragic event, which took place at Viduraswatha, a Hindu pilgrim Centre, 45 miles from Bangalore on April 25, 1938. Police opened fire when an attempt was made to hoist the National flag disregarding prohibitory order. The report that 32 were killed and many wounded was published in many papers. It was broadcast by the B.B.C. from London. But the Sir Vepa Ramesam Committee which was appointed by the Mysore Government records the deaths to be only 10 and wounded as 6.

Greatly disturbed by this tragic event Gandhiji deputed Vallabhai Patel and J. B. Kripalani to Mysore. This resulted in the recognition of the Mysore Congress.

The Mysore Congress, after a prolonged fight during which many lives were lost, thousands imprisoned, properties confiscated, Sannads of Vakils cancelled, Government servants dismissed the right to hoist the National flag ultimately succeeded.

Prof. James Manor of Leicester University in his book, "Political change in Indian states—Mysore 1917—1955" opines that State Congressmen were deeply disappointed over the remarks of Vallabhai Patel upbraiding Mysore Congressmen for their supposed indiscipline in their ranks. Their contention being that there was no indiscipline and complete understanding prevailed. The Professor further remarks that "State Congressmen were disappointed over the unsubstantial concessions won from the Mysore Government. Recognition from the Government and the right to hoist the National flag were of little use to them. They were still a minority on Srinivasa Iyengar Reforms Committee. Gandhi's romance with the Mysore regime and with Sir Mirza in particular, had been shattered. Although his emissary had failed to press for responsible government, the Mysore Government authorities were never again able to claim Gandhi's support in their efforts to thwart State's Congressmen."

In January 1939, Gandhiji said "The psychological effect of Mysore events has been exceedingly great. The people of the State have begun to see a new vision of liberty...The policy of non-intervention was, in my opinion, a perfect piece of statesmanship when the people of the States were not awakened. That policy would be cowardice when there is allround awakening among the people of the States.....Whenever Congress thinks it can effectively intervene it must intervene."

B. M. Gupta an enterprising journalist and a businessman came to Bangalore from Madras to seek his fortune. He started 'Prajamata,' Kannada weekly, which was a phenomenal success and became very popular in a short time. He took active interest in the fusing of Praja Paksha Mandak and Praja Mitra into one federation and later the merger of the Federation with the Mysore Congress. For his Congress activities he was asked to quit the State within 24 hours on October 28, 1937 at 9.30 P.M. He came back to Bangalore in 1939 after a truce was established and started the 'Prajamata' weekly. 'Prajamata' and 'Janavani' were banned publication from the State. He immediately rushed to Hubli and contacted Hardiker. Hardiker sportingly offered to take up the editorship of the paper. K. M. Munshi, the Law Minister of Bombay permitted its publication from Hubli. When the entry of 'Prajamata' into Mysore State was banned it assumed six different names like 'Praja Mitra', 'Praja Bandhu', 'Praja Shakti' and continued to enter the State uninterrupted. He was a very successful businessman. He had the touch of Midas and everything he touched became gold. He spent a couple of years at Ghataprabha in the Karnataka Health Institute after the death of Hardiker. Hardiker showed much concern and affection for Gupta, and Gupta maintained the highest respect for Hardiker. Both Hardiker and Gupta have played notable part in shaping the politics of Mysore. Gupta died in Bangalore eleven months after the passing away of Hardiker.

The small principality of Ramdurg in the district of Dharwar with an area of 169 sq. miles and population of 35,500

played a notorious part in the year 1939. Even this petty State considered the hoisting of the National flag as an act of defiance against its authority. Even when the Rulers, who were no better than big Zamindars with limited magisterial powers, were sympathetic to the national movement, the political department of the Government of India would not allow them a free hand. Often they were advised or directed to act against their wish in suppressing national aspirations.

In the proceeding 12 years for want of rain, famine conditions prevailed. After a good deal of discussion between the representatives of the people, represented by the Praja Sangh and the authorities, held on June 21, 1938, a minimum taxable income was agreed upon. But the Raja Sahib did not abide by the agreement. At the request of B. M. Munavalli, President of Praja Sangh, Dr. Hardiker and other leaders of Belgaum and Dharwar intervened, but to no effect. Matters became complicated. The sympathetic Dewan of the State Kaundinya was dismissed and another Dewan appointed in his place. An outsider was appointed as District Superintendent of Police (D.S.P.) in the newly created place. People became exasperated by the acts of the Ruler and his officials for the non-observance of the agreement reached about the rate and limits of taxation.

The Praja Sangh conducted a flag hoisting ceremony on April 4, 1939. The National flag was asked to be removed. But it was not complied with. The Government officers dismantled the flag staff and removed the flag.

This sparked off an agitation. Huge crowds collected from the town and surrounding villages. There was stone throwing, lathi charge to disperse the crowd, followed by firing. Munavalli, the President of the Praja Sangh and three others were arrested. The mob got furious and attacked the prison, set fire to it, released the prisoners, and attacked the warden and the warders. Three warders ran away to save their skin. Munavalli's efforts to pacify the mob proved futile. Munavalli escaped with his life along with the Superintendent of the jail. The mob battered to death eight warders and policemen. Military was called in to

handle the situation. Military opened fire resulting in the death of five and causing injury to many. The Raja Sahib ran away to Belgaum to secure aid to safeguard his Palace!

All these events took place between 4th and 7th of April. This news reached Hubli only in the 7th noon. Dr. Hardiker accompanied by Dr. R. R. Diwakar and Hanumantha Rao Koujalgi immediately left by car to Ramdurga. Covering a distance of 70 miles, as fast as possible, they reached the place at 5.30 in the evening. Just outside the town limits they found a small group of British soldiers keeping watch over nine dead bodies. The three leaders got down from the car and sought permission to have a close look at the dead bodies. The officer refused permission. But when he came to know of the close affinity between Hardiker and the Central Ministry he softened and permitted them to have a close look at the dead bodies, on condition that they would not take photos nor take notes. They were allowed ten minutes to inspect the bodies.

Then they entered the town and found all doors and windows shut and barred. Fear had seized them and only some dared to peep through the windows. Hardiker got down from the car and shouted at the top of his voice that three of them had come from Hubli to give them succor and they had nothing to fear. Then the three proceeded towards the Secretariat. An Officer, Kadakol by name, gave his version of the incident. From here the three went to a house where nearly 50 people had assembled. They were nervous to speak. Hardiker assured them that they had come as representatives of the Congress and would submit a report to the Central Ministry. They would try to get relief to the families of the dead and the injured. After receiving this assurance every one began to blabber giving out contradictory version. Hardiker asked the crowd to select three persons to speak on their behalf. The three representatives took half an hour to give a detailed report of the incident as it had occurred. According to their version, the arrest of Munavalli--who incidentally was a good friend of Hardiker--was the main cause for the trouble. People who had come from Sureban got

engaged, lost control over themselves, surrounded the jail officials, battered them resulting in several death and injuries. Other incidents followed as narrated above.

The three leaders from Hubli stayed there till late in the night trying their best to restore peaceful condition, by pacifying both the officials and the non-officials. It was past midnight when they came back to Hubli.

Unfortunately disturbances broke up again on the 8th. Shops were looted and burnt. Some ran away to neighbouring places to escape from mob fury and vindictive violence of the police. Numerous arrests were made. They were tried and six were awarded death sentence and three life imprisonment.

Though the dishonouring of the National flag and the arrest of their respected leader, pleader Munavalli was the immediate cause of the mad outburst of hooligan elements, there were other causes which were brewing and simmering inside seeking an excuse to burst forth. The callous attitude of the Rajasaheb, the reign of terror imposed on the unfortunate suffering people, the fleacing taxation, three to four times higher than in the neighbouring provinces, the disrespect shown to their chosen leaders, not keeping up to promises, solemn pledges and resolutions are some of the suppressed back drop causes.

In 1938 there was no rain and severe famine affected the state. The officers, instead of relaxing their severe method of collecting taxes, continued the same with the cooperation of the police. When the oppressed people called on the Rajasaheb and pleaded for humane treatment they were treated with abuses and lathi blows. It is said that Cavalry charge was ordered resulting in the death of one, by the trampling of the horses and injury to many.

The agreement entered into between the Durbar and a committee constituted by the Rajasaheb consisting of himself, his Dewan and very respectable people like Gangadhara Rao Deshpande, R. R. Diwakar, N. S. Hardiker, Andanappa Doddameti, B. M. Munavalli, Sardar Veeranna Gowda Patil, the Dewans of

Sangli and Jamkhandi on June 21 and August 22 were flagrantly thrown over board. In the words of Munavalli—"It was a population exasperated by overtaxation unassuaged by concessions in unfavourable seasons and times and extreme delay in meeting their demands, coupled with the enforcement of drastic steps to recover revenue when such a step was not warranted, made them more desperate. The proper course was to win them over by showing sympathy towards them and by using pacific measures as far as possible."

When these ghastly and tragic events were brought to the notice of Mahatma Gandhi he wrote in 'Harijan' of April 29, 1939, "The events only show that the Praja Sangh had no control over the force which were hiding in the people. ....Before one feels sure that the people are rightly trained and disciplined in non-violence it is unwise to begin any great mass movement."

Hardiker's interest in helping the people of the Indian States was not confined only to Mysore. He took particular interest in Mysore because he had a large number of Seva Dal workers, followers and friends in that State and also because it was affiliated to branch of the Karnataka Provincial Congress Committee.

In his capacity as Secretary, for some years of the Provincial Congress Committee and as the founder of the Hindustani Seva Dal he was a constant visitor to the State and it was natural for him to give the utmost possible support, within limits prescribed by the National Congress to help Mysore.

There were other small principalities which also sought his guidance and help. The leaders of Sangli, Miraj, Jamkhandi, Oundh, Sandur, Budhgoan and other States called on him frequently and profited themselves and their States by his experience and guidance. In Jamkhandi, a small State in the northern part of Karnataka, the struggle for responsible government was being carried on since 1927. But it must be said to the credit of the Ruler that the people had not to meet with any opposition at all. The Ruler was very liberal minded and was able to see the signs of the times.

It was in 1917 that the Jamkhandi Loka Sabha or Representative Assembly on the lines of the Mysore Representative Assembly came into existence to ventilate the grievances of the people before the Raja Saheb and seek his benevolence in redressing them. In 1927 this Loka Sabha was transformed into State Praja Parishad. The attainment of responsible government under the aegis of the Ruler was its Chief object. A peculiar arrangement was that political leaders from outside the State were invited to preside over its deliberations held periodically. Though Hardiker was not directly involved all those that were invited to preside over the deliberations were either his esteemed friends or close associates. Some of the distinguished persons who were presidents are, B. G. Khar, N. C. Kelkar, Doddameti Andanappa, Narayan Rao Joshi all of Bombay Presidency and H. C. Dasappa and T. Siddalingiah of Mysore State. The duly constituted Representative Assembly consisting of 16 elected and 14 nominated members began functioning since 1938. Gradually, the Rajasaheb who had reserved some important subjects for himself began to part with them. The Act of 1947 introduced full responsible government, the Rajasaheb retaining for himself advisory powers. B. D. Jatti, who later became the Chief Minister of Mysore and finally the Vice President of India was the Minister in this Government. In the same year the Rajasaheb openly declared his intention to merge with the Union of India, giving a lead for other States to follow.

Hyderabad was the biggest of the Indian States. Its ruler the Nizam prided himself in being styled His Exalted Highness and an ally of the British. He was one of the richest persons of the world. His wealth remained an unfathomed mystery. A big uncut diamond adorned his table as a paper weight. Yet personally he led a frugal and almost a miserly life wearing wornout clothes and using a ram-shackle motor car. His authority was unquestionable.

There was not even a semblance of freedom of speech, expression or any of the Fundamental Rights in Hyderabad. Prior permission was obligatory from the police to hold meetings. The

venue, subject of the meeting, names of speakers and a summary of the speeches to be delivered had to be submitted in advance. Having been denied Fundamental Rights there was very little scope for public opinion to develop and prevail. Those who tried to create and rouse public opinion were either imprisoned or deported.

People could not be kept in the fear of consequences and bondage for all times. The hurricane of freedom movement sweeping the country in 1947 also had its repercussions in the land locked territories of the Exalted Nizam. Leaders thirsting for freedom like Swami Ramananda Thirtha, Pandit Taranath, Kashinath Vaidya, Siddavanahalli Krishna Sharma, V. S. Govinda Rao Nanal, Pandit Jayaramachar, Praneshchar, Manvi Narasinga Rao, M. Hanumantha Rao, Ramcharya Joshi, Janardhana Rao Desai, Dr. G. S. Melkote and others braved the situation and started agitation building up public opinion. All these leaders were keeping themselves in close touch with Hardiker and R. R. Diwakar seeking their advice and guidance. Some lost their occupation; their lands and properties were forfeited. Hardiker himself could not take active part in Hyderabad's struggle for freedom because of his ill health. But he kept himself in close touch with the happenings. Camps had been established on the out-skirts of the State in neighbouring Provinces to train volunteers. One such camp was in Gadag headed by Janardhan Rao Desai. Hardikar used to visit these camps frequently.

When the British Government announced its policy to quit India by June 1948, the Nizam thought that this was the momentous opportunity for him to become free. He was instigated and encouraged by Razvi, Leader of Razakars that free India, in a chaotic condition would not be a match to his troops. Sir Mirza M. Ismail, Dewan of Mysore and Jaipur found it hot to stay in Hyderabad owing to the hot-headed attitude of the up start Razvi. The Nizam was dreaming of becoming the Emperor of a farflung Muslim empire assisted by Razvi and Sir Monekton. He would not take note of the warning issued by Lord Mountbatten, the last of the Viceroys of India, or listen

to the experienced advice of Sir Mirza his Dewan or heed the sober counsel of C. Rajagopalachari, the first Indian Governor General. The results are well known. Indian troops marched into Hyderabad simply brushing aside the little resistance offered by Nizam's troops and by Razakars. Nizam was deposed and his territories disintegrated, merged into newly created linguistic States and formed into the State of Andhra.

"Perhaps", remarks Jaithirtha Rajpurohit, I.A.S., Registrar, Gulbarga University, Gulbarga, "the association of State Congress leaders like Dr. G. S. Melkote and Swamy Ramanand Tirth with National leaders like Dr. Hardiker helped to establish closer rapport with National leaders like Sardar Vallabhbhai Patel and Pandit Jawaharlal Nehru who were responsible for police action and early solution of Hyderabad problem."

## In Freedom's Struggle

THE GREAT SOUL, Mahatma Gandhi, will ever be remembered, as the man who gave to the world, the new weapon of non-violence or Satyagraha, as a substitute to the age old weapon of violence, to fight against untruth, injustice, wrongs, serfdom and slavery, be they be perpetrated by individuals, groups, or a system of government, be it alien or national. He is humble enough not to lay claim to this peaceful method of non-violent non-cooperation or active resistance or Satyagraha in its final stage. Says he, "Dhruva, Prahlada, and Rishis of *Puranic* times have practised it. But they were confined to individuals. He developed a technique which could be followed by a large number, by the masses, nay, by a country to free itself from foreign bondage. He took India, step by step towards its goal of Independence. The first step was awakening people from their complacency of remaining contented under foreign domination, to create a sense of patriotism and love of *Swadeshi*. This was followed by the boycott of foreign goods, especially of British goods, which were flooding the market and killing local industries. This was accompanied by encouragement to *Swadeshi*. He was not satisfied with the negative approach of boycott. He took the positive step to encourage *Swadeshi* and specially small scale and village industries. He gave constructive programme to the country. to make it self-sufficient. He went to the extent of saying, that if the entire nation took to constructive programme in its entirety and sincerity, by that alone India could win freedom. He had so much faith in his constructive programme.

He considered a country under foreign domination to be a sort of open prison and he rather preferred to be within the four walls of a prison than in the open prison of a slave country. This resulted in the movement of filling the prisons. Even in 1934 Gandhiji felt that the masses had not received and imbibed the full message of Satyagraha owing to its adulteration, in the process of transmission. He observes, "it has become clear to me that the spiritual instruments suffer in their potency when their use is taught through non-spiritual media. Satyagraha is a spiritual weapon." Arriving at this conclusion he confined the movement to himself and to a select few individuals.

His message was not confined to India alone, but to the whole world. He wanted to give a new shape to the present capitalist civilization and create a new world based on non-violence. Amassing wealth, in his view, more than required to satisfy day-to-day needs and storing things for the morrow was violence.

As a boy Hardiker came under the indirect influence of Lokamanya Tilak ; as a youth under the direct tutelage of Lala-Lajpat Rai; and as a man under the over-whelming influence of Mahatma Gandhi. All these men were of indomitable courage, of spotless character who have made history and have left indelible mark on the pages of history. The life of Hardiker was shaped by such forces.

Two instances which were not mentioned in the earlier chapters about the life of Lajpat Rai may be mentioned here. Lajpat Rai filed a case against the editor of 'Englishman', Calcutta, on April 24, 1908 for libellous statement published in the journal. The Calcutta High Court awarded Rs. 15,000 as damages to Lajpat Rai plus Court cost.

In 1909 Lajpat Rai filed a case against 'Daily Express', London for publishing false and damaging statements against him that he was intriguing with the Amir of Kabul for the over-throw of the British Raj in India. He won the case and Lajpat Rai was awarded £ 50 as damages. Hardiker was shaped by men of such fearless character and conduct untarnished by false propaganda.

Stirred to the depth of his heart, while in America, by the news of the new movement sweeping the country, Hardiker hurried back to India in 1921. For the first time, swept away by the current, he tasted jail life in 1923 in Nagpur Flag Satyagraha.

He was arrested on March 20, 1923 and sentenced for one year's rigorous imprisonment. As a member of the Congress Working Committee he was arrested in Bombay on August 2, 1930 and given 3 months simple imprisonment. In the same year, he was arrested again at Hubli on December 31, and awarded 9 months and taken to Bombay and kept in jail. He was released on January 26, 1931 along with other members of the Working Committee. On January 26, 1932 was arrested at Bombay taken to Belgaum and detained in Hindalgi jail for 2 months. He was nominally released from this Central Prison and taken to Gajendragad in Dharwar District. He was asked not to go out of that place and to give parole, knowing fully well that person of his stature would not bind himself to obey such humiliating restrictions. For disobeying these restrictions he was again arrested, taken to Gadag, tried and awarded 18 months rigorous imprisonment and fined Rs. 100 or in lieu of non payment of fine to suffer another 3 months imprisonment. He was taken to Sabarmati prison along with R. S. Hukkerikar and released in December 1933 along with Malaviya and Vallabhbhai Patel, who were also kept in the same prison. During the 'Quit India' Movement, he was not able to go to Bombay to be present at the historic Azad Maidan, owing to poor health. But memesis would not give up, he was arrested at Hubli, his home town and removed to Hindalgi Central Prison.

During the 'Quit India' Movement hundreds and thousands of important Congressmen were arrested simultaneously all over India. Even those returning by rail or road were not spared. The jails were packed beyond capacity. The Hindalgi Central Prison was no exception. Top Congress leaders like Gangadhara Rao Deshpande, popularly known as 'Lion of Karnataka' Dr. Narayana Rao Kabbur, Dr. Huyilgol, Dr. Kullali, Dr. Kadalgikar and qualified M.B.B.S. doctors. Pandit Marularadhya Sastri.

Sahucar Sugandhi, a rich merchant, R. H. Kulkarni well known author, Srimathi Padmabai, Venkatesh Magadi and Lilavati Magadi and numerous others were detained here.

Owing to over-crowding, insanitary conditions, bad food all contributed to the breaking out of the dreaded Cholera in a virulent form in the month of October 1942. The proper course would have been to transfer the prisoners to other jails or release some of them. The jail authorities were perhaps, helpless in this matter. The alarmed prisoners came out of their barracks, shouting 'our lives are in danger, empty the jail'. Lakstone the jail Superintendent, instead of taking immediate necessary steps to mitigate the situation, came out of his office shouting that he would send for the District Magistrate and armed police to control the situation and open fire on the Satyagrahis. This further worsened the situation. The threat had no effect on the Satyagrahis. On the contrary it enraged them. It was like adding fuel to the fire. Gangadhara Rao Deshpande and D. L. Adhyapak, Secretary of the Belgaum Congress Committee stepped forward, opened their breasts and said challantly 'Shoot us down first, before firing is ordered!' The Superintendent realising that he was not dealing with ordinary criminals, but with fearless patriots who had come out of their homes to face lathi and bullet in freedom struggle cooled down and requested the leaders to give him time to take suitable measures to ward off the trouble.

The jail superintendent sent for Dr. Kabboor who was on hunger strike as a protest against the prevailing conditions and requested him co-operation in controlling the situation. Dr. Hardiker was also sent for. Both of them decided to take control of the situation. They decided that Dr. Kabboor should look after the patients in the jail hospital and Dr. Hardiker should take care of food, medical supplies and sanitary conditions. Anti-cholera vaccine and medicines were obtained. The service of all Satyagrahi doctors in the jail was marshalled to look after patients and to give anti-cholera vaccine. Batches were formed to work in shifts, day and night to take all necessary measures to cure the patients and to prevent the spreading of the disease. Despite all the steps taken 24 persons died including two women.

It fell to the lot of Vishnu Parith Gokhale of Hubli to look to the cremation of the dead. But for the immediate steps and stern measures taken by Hardiker, Kabboor and other Satyagrahis the death toll would have been greater. The disease raged for two months and subsided.

After the Cholera subsided the I.G. of Prisons paid a visit to the Prison. According to the request of Hardiker and Kabboor the I.G. agreed to supply nutritious food like milk or butter, wheat bread, jaggery and lime fruit to the needy prisoners. He thanked Hardiker and Kabboor for their efficient work. But at the same time he thought that it was dangerous to keep a person like Hardiker with such wonderful organising capacity in Hindalgi prison. He was made to believe that Hardiker was at the bottom of all the troubles in the jail and transferred him to Nasik jail.

Given to obstemious habits Hardiker managed to enjoy fairly good health in jail. He spent his enforced period of rest to good purpose. He obtained good and useful books from friends and relations and spent his time in studying them. He read more books of Tolstoy, Upton Sinclair, H.G. Wells and others whom he had read before when he was in Sabarmati Jail, ten years previous to this. He also read books dealing with History, Biography, Politics and other subjects. The starry nights fascinated him, as they did in the case of Jawaharlal Nehru when he was in Naini Prison. He improved his knowledge of astronomy by reading books on the subject. A friend in Paris came to know of this. He purchased a small telescope and sent it to Hardiker.

As a detainee he was permitted to write letters to his close relatives. He took this opportunity to write to his nephews and nieces at Hubli and advised them to preserve them. These letters are in Marathi and contain his advice to the young on a variety of matters, like the letters of Mahatma Gandhi written from Yerawada Mandir to his young friends. Some of these letters were collected, edited and published in 1958, under the title "Manachaya Zaorokyantoon" and the Kannada rendering is known as Sneh Tushar". These guidelines in simple language

indicate the way in which Hardiker desired youngmen to shape their lives.

Satyagraha was a new weapon. The techniques of Satyagraha had not yet been fully developed by its inventor Mahatma Gandhi. It took shape according to the exigencies of the situation and strength of the movement. No hard and fast rules could be laid down. Gandhiji only laid down the broad principles. Truth and non-violence were its sheet anchor. He laid down the guidelines that nothing should be secret, nothing hidden. It should be open and no covert or avert action could be undertaken. Every action should be based on or aimed at the change of heart of the opponent so as not to embitter his feelings. Lofty ideals.

It fell to the lot of Bombay city to lead the Civil disobedience movement. Bombay developed the technique of Satyagraha and it was later taken up by other parts of the country. The National Militia was organised by late Yusuf Meher Ali, dynamic leader of the Youth Movement. And under the leadership of Smt. Perimbelur Captain and Smt. Avatikabhai Gokhale a women's organisation of volunteers called the "Desh Sevikas" was in the field. Both these organisations of volunteers were doing valuable work.

In 1931 Jawaharlal paid a visit to the Hindustani Seva Dal Training Academy at Bagalkot where forty officers were undergoing training, drawn from all the provinces of India. There was a lady's section functioning under the guidance of Umabai Kundapur, Smt. Kamaladevi Chattopadhyaya, Miss Kisan Dhumatkar and Miss Sofia Somji. (Later Sofia Khan). Smt. Kalyanibai Syed became the Commander of the lady volunteers in 1931. Intensive training was given to women volunteers who numbered about 500. These trained woman volunteers were in the forefront of the Satyagraha struggle for freedom and faced lathi and teargas in Azad Maidan and in other places. Need it be said that this was all due to the initiative of Hardiker? Later an All India Training Camp was opened at Matunga in Bombay, specially for women volunteers with Kumari Lajjavati of Jullundur, a disciple of Lala Lajpat Rai, as commandant. This camp

was wound up on January 5, 1932 under instructions of Mahatma Gandhi, who was arrested on the same day in the evening. Congress Organisation was banned and most of the Congress leaders were arrested. This was due to the ruthless policy adopted by the new Viceroy who took office with the avowed determination to annihilate the Congress.

The first Mysore State Youth Conference was held in Bangalore in 1930. V. Venkatappa of Channapatna presided. C. H. Shambhulingappa, V. S. Narayana Rao, Smt. Savitramma were the Secretaries. Hardiker, Kamaladevi Chattopadhyaya were banned from delivering speeches. Madhava Rao Kabbur, whose identity, the police were not aware, delivered fiery speech denouncing British rule. Hardiker and Kamala Devi were silent spectators.

The Gandhi-Irwin Pact signed in March 1931 enabled Gandhiji to proceed to London to participate in the second Round Table Conference as the sole representative of the Congress. He returned empty handed in December 1931. He found to his dismay, top Congress leaders like Subhash Chandra Bose, Khan Abdul Gaffar Khan, his brother Dr. Khan Saheb, Jawaharlal Nehru, R. R. Diwakar and others arrested and shut up behind the bars. A large number of Khuda-i-khidmatgars, 'Servants of God' or Red Shirts as they were popularly known, because of their all red uniform. Jawahar describes Gaffar Khan as the bravest and straightest man in India. He has spent more years inside the jail than outside. Later Gandhiji and Vallabhbhai Patel were also arrested in January 1932. The Hindustani Seva Dal had merged with the Congress. M. N. Roy, who had escaped to Russia returned to India was arrested on May 9, 1933 and sentenced to 12 years R.I. Terrible was the repression. Even those helpless politicals locked up behind the bars were not spared from further cruelty. Lathi-swung mercilessly and merrily in several jails breaking the bones of prisoners. Bhagat Singh, Sukhdev, Rajguru, charged for throwing a bomb in the Parliament while in session, were hanged in Lahore jail, despite efforts made by Gandhiji to get a reprieve for them.

In the same year Srikisen Sardar, Kuruban Hussein, Jagannath Shinde who had been charged with the murder of two policemen at Sholapur riots between 8th and 15th of May 1930 were sent to the gallows. They pleaded not guilty. This sent a wave of shock throughout the country. Songs were composed and sung in every hamlet treating them as national heroes.

Motilal Nehru died in the same year. Dr. Hardiker organised an All India industrial exhibition at Hubli at the end of the year 1931. Jawaharlal Nehru inaugurated the exhibition. He presided over a Seva Dal meet and distributed certificate to trained workers of the Dal.

This was Pandit Nehru's second visit to Karnataka at the instance of Hardiker. He had previously visited the Province two years before in the earlier part of 1929 and was taken round by Hardiker to the South Canara District and Ports of Mysore State. Hardiker accompanied him on this tour also as on the previous one.

All over the land repression continued unabated. The Congress was banned and this only drove the movement underground. Ordinance was promulgated making it an offence to shelter, feed or help Congress movement in any manner. Despite all this the session of 1923 was as announced to be held at Delhi, with Malaviyaji as President. Malaviya was arrested enroute to Delhi. Ranchhod Das Amritlal presided. Delegates and visitors braving the police collected in large numbers at the Chandni Chowk, the scheduled place. They were lathi charged and many were arrested.

The same story was repeated at Calcutta in April 1933. Mrs. Nelli Sen Gupta, President elect was arrested and awarded six months imprisonment. In the North Western Province of Khan Abdul Gaffar Khan, the inveterate believer in non-violence, bombs were dropped and people machine gunned from aeroplanes indiscriminately.

In August 1932, Prime Minister Ramsay MacDonald announced political reforms for India. The scheme provided separate electorates for the untouchables. Gandhiji undertook 21 days

fast to protest against the separation of Harijans from Hindu fold, while still in jail. He was released in March 1933 from jail. Hardiker was also released in December 1933. Gandhiji was accused of diverting the country's attention from live politics to decayed social problems. Tagore and others requested the government to release Satyagrahis.

When Hardiker came out of the jail, after remaining there for an year and a half he found the country in a dismal condition and everything was in disarray. Hindustani Seva Dal was under a ban. The Balgalkot Academy had been also banned. The non-political, unaustentatious Tilak Grantha Sangrahalaya, a library of books, was declared illegal. Gandhiji started individual Satyagraha, so as not to thwart war efforts in July 1933. Hardiker, whose health was none the good, sought permission of Gandhiji to offer individual Satyagraha. Gandhiji, was aware of the bad condition of Hardiker. According to his direction Seth Jamana Lal Bajaj sent a money order of Rs. 100/- to enable Hardiker to go over to Gandhiji's Ashram to recoup his shattered health. Hardiker declined the kind offer of Gandhiji, sent back the amount, did not go to Sevagram Ashram and remained in Hubli.

Since the Seva Dal had been banned and Gandhiji would not permit him to participate in Satyagraha, Hardiker was thinking of what public work he should take up under the condition. It so happened that on January 15, 1934 the Province of Bihar was struck by an earthquake shock of an unprecedented magnitude. People were put to terrible suffering due to this natural calamity. Gandhiji interpreted this as God's retribution for the evils of untouchability. To give succor to the suffering humanity, Babu Rajendra Prasad uncrowned leader of Bihar started relief work on a massive scale. He appealed for men, money and material aid in every possible form. Hardiker wrote to Rajendra Prasad making available the services of himself and his volunteers. As a disciplined soldier he sought the permission of Jawaharlal, the President of the Seva Dal, before going to Bihar. Hardiker rushed to Bihar with a band of immediately available volunteers, with clothes and other things that he could collect

in the short interval. Smt. Uma Bai Kundapur also proceeded to Bihar, accompanied by a few girl volunteers picked up from Bombay. Dr. Miss Savitri Bai Mahajan M.B.B.S had rushed to Bihar from Bombay to render medical aid. Hardiker met her at Monghyr. All these volunteers spent some months in Monghyr, Motihari, Patna and Sitamarhi, going from door to door distributing grains, clothes and money to stricken people. The honest and sincere humanitarian service rendered by Hardiker and his band of trusted volunteers was highly appreciated by Rajendra Prasad and the people of Bihar.

Dr. Mahajan was so much struck by the organising ability and work of Hardiker that she decided to shift her clinic from Belgaum to Hubli. She started work with the help of Smt. Uma Bai Maternity and Child Welfare Association in Hubli. She prematurely passed away in 1956. The Maternity and Nursing Home in Karnataka Health Institute at Ghataprabha is named after her to commemorate her memory.

In May 1934 the A.I.C.C which met at Patna passed a resolution withdrawing Civil Disobedience Movement and resolved to contest the elections. In the light of this, ban on the Congress was lifted but the ban on Seva Dal, strange to remark, was not lifted till 1937. It was only removed after Congress assumed office.

On September 20, Gandhiji issued a lengthy statement, declaring his intention to retire from politics. These changes of attitude from political to social reform and then to retire from politics itself created disillusionment and disappointment among his followers including Hardiker. This news was communicated to Jawahar by the Superintendent of the Alipore jail where he was confined in a cell. The reaction of Nehru, in his own words was 'The news was not welcome, and I felt sad at the winding up of something that had meant so much to me for many years. And yet I reasoned with myself that the end was bound to come. I knew in my heart that some time or other Civil Disobedience would have to be wound up, for the time being at least. Individuals may hold out almost, indefinitely, regardless of the conse-

quences, but national organisations do not behave in this manner. I had no doubt that Gandhiji had interpreted correctly the mind of the country and of the great majority of Congressmen, and I tried to reconcile myself to the new development, unpleasant as it was." We could well guess that the reaction of Hardiker was similar to that of Jawahar. Since the thinking of these two minds was almost alike.

In the General Election that followed Congress won majority of seats in seven out of eleven provinces and formed ministry. Hardiker himself did not seek election. He undertook a whirlwind tour throughout the country campaigning for Congress and exhorting voters to vote for the Congress. Hardiker accompanied Nehru in his tours in Karnataka.

England declared war against Germany in 1939. In the wake of this, "The British Government declared India to be a belligerent country without any reference to the people, to the Central Assembly, or to the Provincial Governments. This was a slight hard to get over, for it signified that imperialism functioned as before."

As a protest against this attitude Congress Ministries in the Provinces resigned. But the Congress, as per the lofty ideal set up by the great Mahatma did not like to embarrass Britain in her hour of need. The Congress was agreeable to give full co-operation in Britain's war efforts on condition that India would become independent at the termination of the war.

This assurance not forthcoming from the British Government, the shrewd Gandhiji launched individual Satyagraha. This was the means he adopted to record moral protest against India being declared as a belligerent country without prior consultation with her representatives, but at the same time not to embarrass Britain in her very difficult situation.

The individual Satyagraha continued till the end of 1941. As already stated Hardiker was not permitted to participate in this Satyagraha owing to his poor state of health. Towards the close of the year, 11 members of the Working Committee, 29 ex-ministers, 176 members of the All India Congress Committee,

22 members of the Central Legislature, and 400 members of the Provincial Legislatures, had been arrested. Including others, about 30,000 selected people of India courted jail and six lakhs of rupees were levied as fines by the Government of India."

Dr. Moonje was a militant Hindu who was a protagonist of compulsory military training being imparted to every youth in India. He stood for Hindustan for Hindus and was looked upon as a communalist by Congressmen. In spite of these difference in views, taking advantage of Dr. Moonje's visit to a nearby town Hardiker invited him in 1935 during Ganesh celebrations to Hubli to deliver a lecture, in keeping with the prevailing practice. There was a storm of protest against this action of Hardiker. But, undaunted, he carried on giving very close attention to every arrangement. His stand was, we must be tolerant to every view-point, however different and even diametrically opposite to our views they may be. The mammoth meeting held in the grounds of the Karnataka Press, Hubli, passed off peacefully.

March 12, 1930 is a momentous historic day in the annals of the Freedom Movement. On that day Gandhiji marched out of his Ashram accompanied by 79 chosen followers to reach village Dandi on the sea shore, a distance of 241 miles, covering the entire distance on foot in 25 days, at the rate of 8 to 10 miles a day. It was like the exodus of the Israelites under Moses. But Gandhiji was not running away to escape persecution, but he was steadily moving towards the sea coast to break the Salt Act and seek prosecution. Hardiker and Hanumantha Rao Koujalgi met Gandhiji at Jambusar while he was on his march to Dandi, apprised him of the situation in Karnataka and sought his blessings to start Civil Disobedience on the coastal area of North Kanara.

Returning back to Hubli, Hardiker addressed a huge gathering on March 27 at Hubli. He announced the decision to start Civil Disobedience in Karnataka and non-payment of land revenue and allied taxes in North Kanara and exhorted the people to give their whole-hearted support. Leaders of Karnataka, including Hardiker toured all over Karnataka delivering the message of Gandhiji.

April 13, 1930 was fixed for commencing Civil Disobedience Movement in Ankola in North Kanara. Volunteers from Hubli, Davangere, Belgaum, Udipi, Bangalore, Mysore and other places were covering at different centres in North Kanara to participate in the movement. A batch arrived from Mangalore under Karnad Sadashiva Rao and another under the leadership of Hardiker, V. B. Puranick and Uma Bai Kundapur. They went to the sea coast in procession, collected sea water in earthen pots, came back to the open space in front of the Taluk office and prepared salt by boiling sea water. The police prudently did not interfere, but arrests of prominent participants took place. But Hardiker was not arrested on this occasion. Perhaps, the higher ups, thought it wise not to arrest him as he would maintain order and discipline in the camp.

The sixth and the last time when Hardiker was arrested was in the grim, unexpected "Quit India" Movement in 1942. Hardiker did not go to Bombay. Gandhiji addressed a public meeting in Azad Maidan where he announced the 'Quit India' Movement. Leaders who had gone to Bombay were arrested on that day and on the following days wherever they were, even in the trains. The huge gathering in the Azad Maidan was dispersed by lathi charge and teargas. Hardiker was arrested on August 9, 1942, removed to Hindalgi jail and later on to Nasik jail and released after a long term of detention in September 1943.

## Diamond Jubilee

**D**R. N. S. HARDIKER completed his six years of turbulent, hectic useful life worn out in the service of the country and humanity in general on May 7, 1950 according to Christian Calendar. His innumerable friends, followers, and admirers decided to felicitate him on this occasion in a befitting manner. An influential Committee was formed under the Chairmanship of S. K. Patil, President of the Bombay Provincial Congress Committee. The members of the Committee consisted of respected leaders and workers from all over India, like R. R. Diwakar, Hare Krishna Mehatab, Gopichand Bhargava, D. P. Misra, Govinda Malaviya, S. Sampurnanand, Prithviraj Kapoor and others. A sum of Rs. 61,000 was collected in a short time. Two souvenirs were brought out, one in English and another in Kannada. The Souvenirs did not carry any advertisement, as they usually do as a source of revenue. The Souvenirs contain messages of felicitations from the topmost person, the President of India, Babu Rajendra Prasad, Prime Minister Jawaharlal Nehru, General K. M. Cariappa, C. Rajagopalachari, J. B. Kripalani, Dr Pattabhi Sitaramiah, R. R. Diwakar down to the ordinary volunteer of the Seva Dal, men and women of all communities, too numerous to mention. Besides the main function held in Bombay, the public of Hubli, Gadag, Bagalkote, Bangalore and several other places celebrated the birthday, each according to their capacity, spread over a number of weeks during June and July 1950.

The high-light of the celebration was the meeting held in Gowasij Jahangir Hall Bombay on May 7, 1950, on Hardiker's

61st birthday. A purse of Rs. 61,000 was presented to him on this occasion. V. Nimbkar a well known industrialist and engineer, who was a compatriot of Hardiker in America, speaking on the occasion recalled his association with Hardiker in America, spoke of his qualities of head and heart and as a leader and an organiser in the following words :

“I am one of those young men who worked along with Dr. Hardiker in the United States, in the early part of this century. In those days that band of young men who had proceeded to the States for education did pioneering work in that country in the cause of India's freedom and all of us owe it to the inspiration and guidance we got from Dr. Hardiker for whatever little we did.”

“We were full of hopes then, as we are now, in his ability to deliver the goods and in his capacity to complete a job once undertaken. He has been my inspiration as undoubtedly of many other Indian students who went to America, in those days, not to see the lights of Times Square or to do ‘window shopping’ but to grasp the opportunity which was needed at home. America, therefore attracted only such students as had a mission in life, a burning desire to accomplish something, and an empty pocket. Almost every one of us went to Dr. Hardiker for advice, help and guidance. He made almost everyone of us feel that was just the purpose for which he was there. He did not give us any introductions, he had no jobs to offer, he himself was short of money, but after a few minutes talk with him, he did make you feel that it is the confidence in yourself which helped you to make a success of your life. In short, he gave you that courage which a general gives to his soldiers to fight his battles successfully. This is the capacity in him which makes him the born *Senapati* of the youth”.

“Even in those days, *Senapati* Hardiker did not doubt for one minute the outcome of our struggle for Independence.

To him the Independence of India was a foregone conclusion. He sincerely believed that Independence was our birthright and we would get it. He, however, was very much concerned with the maintenance of that Independence and therefore laid great stress in our youth imbibing the spirit of discipline, mental and physical, the spirit of service and the spirit of self-sacrifice. Like all practical men, Senapati Hardiker believes at the beginning. He fully realised that these qualities which are supporting pillars of our Independence have got to be bread in our youth. After all they are the future leaders of our country and the permanence of our Independence depends upon the building of that character."

"Once this chain of thought is accepted and the principle underlying it is digested, it will be very easily realised why Senapati Hardiker spent the last twenty five years of his life in starting, organising and building the Hindustani Seva Dal. To my mind, this was a National Organisation. It was not limited to any religious faith. It belonged to the youth of the nation who would be the leaders of this nation. Only then Independence of this nation be perpetuated."

In replying to the felicitations Dr. Hardiker spoke as under :

"I am overwhelmed by the sincere love and affection with which you have honoured me now. All through my life. I have chosen to be a soldier—a mere volunteer in the country's fight for freedom. As such, I ought not to have allowed myself to be honoured in the manner you have done. But two reasons weighed with me in persuading myself to participate in the programme connected with my 61st birthday. The first is that I wanted to test the organising ability of my friends and colleagues, old and new, who have had no occasion to come together and organise anything since the disbandment of the Hindustani Seva Dal over sixteen years ago."

"The second reason is that I really feel that the honour done to me today is not my own, but it belongs in fact to thou-

sands of young men and women who gathered under the banner of the Hindustani Seva Dal and tried to build up the National Volunteer Movement from its very inception in 1923. It felt that the services rendered by them could be recalled on this occasion and placed before the nation, so that they might not be forgotten now after the achievement of Independence. Here I must mention one more fact—that I have been only an instrument in building up the volunteer movement and its central organisation, the Hindustani Seva Dal. Had it not been for the encouragement, guidance and help that I received from Pandit Jawaharlal Nehru, I am unable to say what I would have done in the face of the great hurdles the volunteer movement and the Seva Dal had to overcome and the ordeals they faced during its life time. My head, therefore, bows down in reverence to Panditji on this occasion and my heart is full of gratitude to him and to the thousands of colleagues of mine who worked shoulder to shoulder with me ever since I landed in this country back from the United States of America in 1921”.

“Praises have been showered on me for the successful manner in which the Hindustani Seva Dal functioned during its existence, but many possibly do not know that the success if any, was not at all due to me. I know nothing about office organisation and I would not have been able to conduct the work of the Hindustani Seva Dal but for those colleagues of mine who visited the nooks and corners of this country from Peshawar to Madras and Karachi to Calcutta and worked day and night without food and water, to maintain the good name of the Hindustani Seva Dal. They got together bands of young men and women, put them through persons in their turn, went round and created further bands of young men and women who learned to work together in a disciplined and organised manner.”

“Now the Independence has been won, the youth of the country are being trained by numerous methods. The various State Governments have started the Home Guards, the

Raksha Dal and some such organisations. I welcome them, but at the same time, I feel that the Seva Dal movement which is being sponsored by the Indian National Congress, should get greater fillip than it is getting today. Voluntary service rendered in a disciplined and organised manner will be a greater asset to the nation than any organisation of youth which is sponsored by the Government, as it is likely to be misunderstood and, as a matter of fact, it has been misunderstood, as an organisation set up by the Government without the support of the people at large. I feel that with the achievement of Independence, we should be more organisation, call it by any name, but an organisation consisting of young men and women who are pledged to do selfless service for the country. What we very greatly need today is the necessity of building and I feel that training of the type that we have envisaged will considerably help build up the national character."

"Until the achievement of Independence our duty was only in fighting for it. Now that we have achieved it, our duty is to guard the hard-won freedom with all our might. It is for us to see that this country develops economically and socially. Side by side, it is for us to train up our youth in different spheres of life. I have been feeling that preserving our Independence is even more important and difficult than its achievement, and therefore, our task ahead is harder than the one we have had before 1947. With this end in view, we will have to strive to a greater extent than we had to in the decades that preceded the achievement of Independence. The responsibility for this lies more on the heads of the generations to come, and to train that generation is the responsibility of those who are at the helm of affairs. We have the necessary material in this country and, if only a proper approach is made, we can mould the youth and mobilise their strength so that we can easily claim to be the most non-violent, but yet a strong country in the world. Our main economic power is immense and immeasurable,

but unless it is harnessed in the right way we will not be economically or otherwise strong enough to be counted among the foremost countries of the world. However, if we do this in the years to come, we will be second to none in the world in any sphere.”

The reply of Hardiker to the felicitations showered on him is given in extenso to show his humility, his respect for Nehru, his acknowledgement of the disciplined voluntary service rendered by bands of H. S. Dal volunteers in spreading the youth organisation throughout the length and breadth of the country, his anxiety to preserve the hard won freedom, his great faith in non-violence, his confidence in the youth of the country in making India strong and foremost of countries in the world in every sphere.

S. K. Patil handed over a purse of Rs. 61,000 to Hardiker. Hardiker did not make use of a copper coin out of this purse for his personal use. He had created in 1948 Hind Seva Trust with a capital of Rs. 27,500/-. To this he added Rs. 46,000. He now created another Trust which was named as Hardiker Diamond Jubilee Trust to which he gave Rs. 15,000.

The objectives of the Hind Seva Trust are defined as—“the education of the people in general and Karnataka in particular in the science and art of citizenship by establishing institutions for civic welfare work”. The objects of the Diamond Jubilee Trust have been defined as:

- (1) to award annual prizes of Rs. 250/- to literature on social voluntary service,
- (2) to award prizes to be known as ‘Jawahar prizes’ to the best and most efficient Seva Dal Volunteer Organisation of the Indian National Congress, and
- (3) to render help and assistance to workers of the Seva Dal who are in need of financial help.

Hardiker, S. V. Inamdar, N. K. Deo Vashistha and A. R. Shevade were constituted as the first Trustees of the Trust. Hardiker reserved to himself the right to add more Trustees. The names of recipients of aid from these Trusts have been published and recorded from time to time. Hardiker was not earning anything for his personal use for which he depended on well-meaning relatives and friends. Despite this situation he did not condescend to make use of the purse presented to him on his 61st birthday for his personal use.

He obtained the permission of Nehru to name the prize to be given to the best volunteer to be named after him. This shows the high regard in which Hardiker held Nehru. In a preface to the biography of Jawahar in Kannada, written by K. Krishna Iyengar of the National High School, Bangalore in 1945, Hardiker paying tributes to young Nehru and brings out his characteristics. *Inter alia* he says:

“Pandit Jawaharlal’s life work is an open book. The intelligentsia of the world knows Jawaharlal as a man of action. They know that he is leading the Indian masses to revolution. Therefore, with an admixture of love and fear, they look at him and watch his activities.”

“The masses of India love him. They are enthusiastic about him. They are ready to do anything for him. No sacrifice is too big for them if it is at the bidding of Jawaharlal—their beloved young leader. Their actions show however ready they are to swallow the words he utters and act as per his advice. They are ready to take him high on their heads and dance joyfully. Jawaharlal is the idol of the teeming population of India.

“Jawahar has a personality of his own which no other leader possesses. His methods of work are his own and he follows them conscientiously. All throughout these years that I worked with him his personality influenced me. His methods of work made me change my own. The power that he wielded over me then is not a whit less even today”.

Hardiker says of this of Nehru far younger in age than himself. Continuing he writes :

“Panditji is a quick tempered man. But the quickness disappears as quick as it starts and he is seen to be quite calm and unconcerned with what has happened. The cause of its effects are forgotten within a few minutes he is master of his own. Everyone who has come in contact with him has seen the wonderful trait in him and has expressed surprise at it.”

“He works incessantly and continuously for over 18 hours a day. Rest or no rest, the work must go on. At no time since 1920 has he been heard complaining of tiresomeness. It took him a quarter of a century to say, “I am tired and I will not attend the Press Conference”. No work is too small for him. When he was working as the General Secretary of the All India Congress Committee I have seen him to cleaning, dusting, cyclo-styling, despatching and attending to the mail work. He is a good leader today because he was a good worker yesterday. By his example he has proved that no leader can lead if he does not know how to work with his own hands. The credit of creating an upto-date Congress Secretariat at Allahabad with so many departments goes only to Pandit Jawaharlal. He thought of it and personally laboured for it. From nothing he carved a beautiful edifice. It is indeed a monumental work that Panditji accomplishes for the Indian National Congress”.

The qualities attributed to Jawaharlal by Hardiker applies with equal force to Hardiker himself. As Secretary of the Karnatak Provincial Congress Committee Hardiker did to the Committee what Jawahar did to the A.I.C.C.

“Being a man of vision he pictures the future and plans his activities. After his extensive tour in Europe he attended the Madras Session in 1927 and for the first time gave an alarm of the impending war in the West. He foresaw it. His contact with the English people and his keen study of international politics have helped immensely in changing the trend of thought

of the Indian leaders. He has been mainly responsible for painting India on the map of International politics. It was he who made many thinkers and politicians of the world think about Indian political affairs”.

“It is certainly true that Mahatma Gandhi made the people of the world think about his philosophy and the new tactics of warfare that he was using in India. As such he was the first that attracted the attention of the world towards India. But it was Jawaharlal who, by his personal contact with those who were in power in European and Eastern countries, compelled them to think and study more and more about the Indian political situation. Not only that but also by the offer of India's help to suffering humanity in their countries he made them realise the necessity of extending their co-operation similarly to suffering people outside. This work of Jawaharlal is not small. It is his life work. That is why he is looked as the guiding star of India with regard to International affairs and India's foreign relations”.

A Seminar on Youth Welfare including Youth Movements and Organisations, under the auspices of the United Nations, Technical Assistance Administration was held at Simla from November 1 to November 21, 1951. Hardiker was selected to participate in it. Simla is a summer resort. Even during summer it is very cold there. This Seminar was, however organised to be held during the winter season when Simla experiences even snowfall and this did not suit Hardiker who was not maintaining good health. Despite this he participated in the Seminar for the first four days only.

Hardiker presented a paper, containing useful suggestions drawn out of his 30 years' experience in Youth Welfare field. He cautioned against Youth Welfare being made a game of party politics. He wanted every political party irrespective of its policy and nomenclature to participate in the Youth Welfare, setting aside political party differences. He wanted the welfare work to begin right from the birth of the child and not from

7 to 25 years of age as is wont. Free medical aid should be available to the child from its very birth. A suitable psychological atmosphere should be created to enable the child to develop freely. Education should be free and should be drawn up to suit the growing and developing age groups.

Lack of will power and inability to take decisions and shoulder the responsibility was one of the weaknesses of the modern youth. But with proper training and necessary incentives youthful energies can be made to play their rightful part on building up society and nation, conscious of their responsibilities in the adventure of life. A lazy mind gives room for Satan to have his play. Therefore "the mind of the Youth should never be allowed to be blank and purposeless—and it should not be difficult for us to chalk out such a constructive programme as would keep the minds and provisions should be made for games, sports and athletics. Of course, all this involves some outlay. "But it is insignificant outlay in comparison with what the society or community or Government may have to spend on the anti-social movements that may otherwise develop from amongst the youth of a country, if this provision is not made in time and healthy scope for an outlet is not given at the right time".

As far as possible, Hardiker does not want Youth Movement to depend on the Government for financial assistance. That would bind down those incharge of the Youth Movement to rules and regulations of the bureaucracy and would not give sufficient latitude to chalk out programmes according to the exigencies of the times and the situations. He concludes the paper with the remark, "The proposals like medical aid, free education to the boys and girls at the primary stage etc. cannot be managed without aid by the Government. But I am firmly of opinion that, as far as possible, we should try depending on the Government, self-help is the best help and God always helps those who help themselves."

The service rendered to the Youth Movement by Hardiker did not go unnoticed. He was awarded "Padmabhushana" on

January 26, 1958 by the Government of India. This came to his knowledge as a surprise. He was not consulted in the matter. He came to know of this only through newspaper announcements. His first reaction was to reject it. He never aspired for any honours, titles or posts. Receiving such honours was against his temperament and way of life. He never wanted to be in the limelight. 'Aparigraha', not to possess anything smacking of wealth and riches was his way of life. All that he wanted was to keep his soul and body together shorn of luxuries. He never thought of the morrow like the bird. The morrow would take care of itself. It was published in the press that Hardiker had declined to accept the honour.

Hardiker was at this time in correspondence with his friend Sri Prakasa who was then the Governor of Bombay. Sri Prakasa wrote to Hardiker that it was not proper and courteous on his part to decline the honour bestowed on him by the President of India. It would be an affront to him and to the nation since the President was the head of the State. Sri Prakasa further explained how he was responsible for getting an Article inserted in the Constitution of India, as a member of the Constitution Drafting Committee, that Swaraj Government should not bestow any titles. The British Government, in the name of the King Emperor used to bestow titles on those who were loyal to it and those who were charitably disposed. Sometimes this gave room for differences, jealousies and heart burnings. It was Sri Prakasa's view that there should be no room in Free India for such things to happen. It was, however, explained that these were not titles in that sense to be used as prefix or affix to a proper name. But these were awards and decorations in recognition of meritorious service rendered to the Nation, but these were not in the nature of titles.

Sri Prakasa, further explained that he himself as the author of Article which was inserted in the Constitution against the bestowing of titles, was placed in a more difficult predicament when an award was decided to be given to him. He had to

accept the award and not decline it. Sri Prakasa further added, "I know that you fully deserved the distinction while I have nothing to deserve it."

Placed in this predicament Hardiker decided to seek the advice of Dr. Rajendra Prasad himself, the then President of India. He had come in contact with him when he went to Bihar to render succor when it was struck by devastating earthquake. He got the interview with the President easily. Hardiker narrates, "He advised me not to refuse the award but to accept it. He was emphatic in saying that it would be construed as an insult to the President and the Nation. Rastrapati further added 'I know you do not mean any insult to any one. No one will misunderstand you. But in the interest of the Nation it is better that you accept the award.' My reply was, 'I have no say in the matter, I will bow my head to your decision. So, there it is, I did accept the award.'"

It was D. P. Karmarkar, as Central Health Minister, who had recommended Hardiker's name for the award. Naturally he and other friends were delighted for Hardiker's accepting the award, changing his earlier decision not to accept it.

## Member of Parliament

**I**N 1952 DR. R. R. DIWAHAR who was a member of the Council of States or Rajya Sabha was appointed as the Governor of Bihar. Thus his seat fell vacant in the Council of State. Diwakar had been elected from the Bombay Legislative Council to the Rajya Sabha. Diwakar recommended the name of Hardiker to fill up this vacancy to Jawaharlal Nehru the then President of the National Congress. Accepting the recommendation of the President of the Congress the Bombay Legislative Council elected Hardiker to the Rajya Sabha.

Temperamentally Hardiker felt that he was not suited to this type of work. He had to forget and forego so many things he had learnt before. It was by no means an easy task. His notion of parliamentarian was very high. In his own words, "A Parliamentarian has to learn parliamentary methods and tactics. He has to have full knowledge and information of everything that goes on not only in his own country but even outside. He must have some idea at least of the working of similar institutions in the world. He must know a little bit of law besides constitution of the land. He has to master facts and figures and know full details about the working of his own National Government and Provincial Governments in the country."

"To be a member of the highest legislature in India in the present set up meant so much and something more. It was not show nor a place of only honour but a very important and responsible post that one occupies."

"A man must know and realise what he is and what his worth is. If he does not do so, he will ultimately prove a fail-

ure in this world. To take rapid steps without measuring one's own ability and strength is to ignore the possible results and forgot the expected ones. It means attempting to achieve the impossible and grope in the dark. Such unthought of brisk steps will invariably land one into difficulties. One must study one's own abilities first and plan carefully if he has to achieve the desired objective. If this is done, it is easier to reach the objective than otherwise."

Hardiker then goes on describing that he does not get easily hustled, nor does he easily get perturbed. He takes some little time to come to a decision. He tries to visualise the difficulties and handicaps that he may have to encounter and how to overcome them.

"Cautious thinking", he continues, "has brought me good results too. There have been numerous occasions when I have achieved the desired results according to what I had visualised before I ventured."

"I am in the habit" he says "of weighing the pros and cons before I finally decide upon undertaking any work. This may possibly be due to lack of courage in me; assuming however that courage goes with the adventurous spirit."

He is firmly of opinion that lack of courage is certainly cowardice. He questions "Is a man who is given to thinking before leaping, a coward? He is of two minds about this issue, just as he was about accepting the membership of the Rajya Sabha or not. Needless to add that any one else would have jumped and danced with joy getting the membership of the Rajya Sabha without any effort on his part.

Hardiker makes a surprising confession that "Intuition has in many cases, forced me to take quiet decisions and act without delay. Such intuitive actions have invariably proved successful and brought good results in the work undertaken by me".

Hardiker states that he never aspired for any posts or for any honour. "Never did the idea of any kind of possession enter my mind. No thought of creating a "Home" for myself in order to lead a happy married life has touched me. Never did I care

to be in the limelight and force myself to the front. Even in matters of food and clothing and other daily needs of mine I have avoided approaching any one. All that I wanted was to keep my body and soul together. How and in what manner I got, how and where it came and who gave? I have never bothered my head to think. God gave, and I took; that has been my attitude. I have taken life as it came to me and made use of it for the cause of my mother country for which I have lived all along and am living now. May be this kind of effacement of one's own existence is a kind of disease of mind itself. Whatever it is I am like this."

There are extroverts and introverts. There are those who brag about the charity they have given, about the brave and good deeds they have done and in a word, they want to place a glorious picture of themselves before the public. But in contrast there are a few who never seek limelight. "Know thyself" is the pivot point of Hindu religion.

Hardiker belonged to the second group. He had the confidence to say, "I know what I am. I know my own calibre. I know the measure of my intellect, the strength of my mind, the degree of my temperament. Also, I know my own defects and drawbacks. I am a man of strong likes and dislikes. When I like a thing I like to absorb it to the fullest extent and dislike makes me keep away from it. I avoid even thinking about it, let alone going anywhere near it. I turn my back towards it. My likes have created strong and lasting attachments which I never bother to get rid of."

How many can openly confess about themselves like Hardiker?

Hardiker knew that if he became a member of the Council of States, as urged by Diwakar, Karmarkar and other friends, he had to begin on a new Slate and begin from the very beginning itself and thus make a drastic change in his outlook on life. This was too much for him. He had to give serious thought to the requests of his friends. They wanted to give him a berth in the Parliament in recognition of the services rendered by him

to the country for more than four decades. They wanted to make him not to depend on others for his needs and at the same time give him the opportunity to attend to Seva Dal and other works dear to him remaining in the metropolitan city of Delhi.

To learn a new lesson, and to follow a new of thinking, after forgetting everything that was learnt before, is by no means an easy task. This made Hardiker to think seriously as to whether he should accept the offer to become a member of the Parliament. He felt that temperamentally, he was not suited for this type of work. He questioned himself whether it was even possible for him to go against his own temperament? He felt it was too much for him to do this especially in his declining age.

He does not remember that ever in the past having bestowed so much thought over a change in life. However, he had to take a decision and finally after so much of deeply thinking over the issue he decided to write to his friends in Delhi that if the membership came without a hitch or hindrance, it would certainly be accepted.

Having taken the decision he left for Delhi. Enroute he halted at Poona for getting his Nomination Paper and filling the same. He halted for a few days at Bambay. Here a surprise awaited him. Some friends informed him that there was some opposition to him. He was surprised and not a little pained to learn that some communal minded Karnataka Congress leaders from Maharashtra State had opposed his selection. It pained him all the more because "he remained aloof from day to day politics and activities and had done nothing to harm them". He had served the country without a shade of difference of caste, creed or community.

He was not very much worried about it. He wondered what made them work against him. Nevertheless he wanted to find out as to whether there were others from other linguistic regions of the State of Bombay who had gone against his nomination. So, he approached the highest authorities concerned and got

himself convinced that all his supporters had enthusiastically supported his candidature and had strongly opposed those who had opposed him. He approached Pandit Nehru and conveyed to him what he heard about the opposition. Nehru simply smiled and said, "Yes, some friends from Karnataka approached me and wanted me not to recommend your name, I asked them to leave the question to me and not to worry about it." Nehru knew Hardiker much better than many others knew him in Bombay State itself. Nehru, as the Congress President shouldered the responsibility and selected Hardiker to the Council of States and clinched the matter.

Next formalities had to be gone through. Nomination Paper properly filled, duly supported and filed. As light error would result in the rejection of the Nomination Paper. In addition an earnest deposit of Rs. 500/- had to be made. This church mouse and not the temple mouse of a Hardiker, had not even this amount. His friend S. K. Patil, President of the Bombay Provincial Congress Committee advanced this amount on the understanding that the amount would be returned to him after the election. Superfluous to add that the amount was promptly refunded after the successful election. There was no opposition and so he was elected unopposed as per his condition. "Oh! what an honour, I thought! I was puffed up on account of this honour", ejaculates Hardiker.

Friends began to cut jokes at the cost of Hardiker why he should not marry now that India had attained freedom and he had become a member of the Parliament the highest Legislature of the country. Hardiker used to say as a teenage boy that he would marry after India won Swaraj. Now India had attained Swaraj and to boot he had become a parliamentarian. Hardiker renaescently remarks, "Oh! how happy we were at that time! I do not believe that wind of happiness can ever be dreamt of now!" Then no responsibility was felt. They were jolly good old days. Even in later years when he had to undergo imprisonment several times and suffer the consequences, he felt elated and happy that so many opportunities had fallen to his lot to

serve his beloved Motherland. Suffering was consequential and secondary.

Some in difficulties would ask him for financial help, donation or a loan to be refunded. Hardiker presumes perhaps, they were under the impression that members of the Parliament were getting a monthly remuneration just as the members of the Provincial Assemblies. That was not the fact. They were getting only sitting allowance when they attended the Parliament. They were given a free first class Railway Pass to travel anywhere in India over the railways. It is only after Hardiker retired from Parliament that a monthly honorarium was fixed for the members of the Parliament and their daily allowance and sitting fee enhanced. Hardiker did not take the trouble of replying to all the questions raised and monetary help sought. He simply sent the usual customary answer "Thank you for the congratulations."

Members of the Parliament are expected to wear decent dress in keeping with the dignity of the House. The question as to what dress he should wear had never crossed Hardiker's mind. Hardiker was the guest of S. V. Krishnamurthy Rao of Shimoga, Mysore State, who was the Deputy Chairman of the Council of States. As he was going to Rao's house in the car of a friend, the question whether he could attend the House in his usual dress of the Volunteer uniform of shorts, shirt and cap and footwear or change the dress was raised. Hardiker had not given any thought to this. He had taken to this dress after his return from America and ever since he founded the Seva Dal. He was not a stickler and was agreeable to change the dress if decorum or convention demanded it and cover himself more fully. Who should advice on this matter. Then it was decided that the best and final authority was the Chairman of the Upper House, Dr. S. Radhakrishnan himself.

India has no national dress as such. People in every province have their own notions about dress. Every province has its peculiar way of dressing. Dhoti was once very common in India. It has now been displaced, at least in the cities by pyjama

and trousers. Once Gandhi cap was very common. Now it has become rare. Turban is tied in different ways in different provinces. In western countries dress has almost been standardised. The dress to be worn in the morning, at dinner, in the evening are all fixed. In China mills are not permitted to manufacture more than two varieties of cloth. Blue is the common wear. The intention is to remove the distinction between the rich and the poor. In India the rich can show themselves off by wearing costly dress and jewellery. Khadi was once a livery of freedom, before freedom was won. Nehru tried to evolve a common national dress. Close colored long coat, *Churidar* or a type of tightfitting pyjama, and white Gandhi cap was his conception of national dress. Hardiker was at a loss to know what dress he should wear while attending the Parliament.

To solve this problem S. V. Krishnamurthy Rao took him to Dr. Radhakrishnan and introduced Hardiker to the Chairman. The philosopher, scholar Chairman greeted him in his usual sweet manner. After a few minutes talk, Rao informed the Chairman about the purpose of their visit, the problem of the dress. Hardiker then explained, "Sir, this is my usual dress, I have been wearing it since 1922. I have never used any other style but this except when an extreme cold climate demanded a change in the form of warmer clothes. I do not think it is necessary for me to wear any other dress in order to enter the Council Chamber. But, Sir, if rules demand, I will change. I have come here to take your advice in the matter". Dr. Radhakrishnan smiled and said, "If I allow *Sanyasins* and others like them to adore the Council seats, why not you? Your uniform is decent, indeed? By all means you come, I welcome you in that dress. So saying he winked at Krishnamurthy Rao and smiled. As it was time, I got up and bid him Goodbye after thanking him for the interview and advice."

Hardiker thus got the unique privilege of sitting as a member in the Council of States in the uniform of a Volunteer. Winston Churchill called Mahatma Gandhi as "Half naked Fakir" for appearing in the Round Table Conference in London clad in his loins cloth and covering himself with a white Khadi Shawl.

But Hardiker did not get this distinction of being termed half-naked Fakir in India!

By temperament Hardiker was not for seeking limelight. Therefore, it is not surprising that he did not take any active part in the proceedings of the Council. N. Keshava, the first Mayor and the first M.P. from Bangalore was a member of the Lok Sabha from 1952 to 1962, the same period as Hardiker was a member in the Rajya Sabha. Keshava in his autobiography says that out of 572 members of the Lok Sabha hardly 50 members took active part. Some time there would not be the even the required minimum Quorum in the House. Many could not get an oppotunity to express themselves. The leader of the House would select members to speak on a subject in which the member was considered competent to speak.

The conditions were not very different in the Rajya Sabha. Only a few who were more pushing and loquacious than others, could get a chance to express themselves. Hardiker was not one of them. Rare are the occasions when he spoke. As a disciplinarian he was punctual and regular in his attendance. He, however, made up this deficiency by making human approach to solve problems, remedying grievances, effecting improvements in administration, getting necessary sanctions for public undertakings. He never spared himself for taking any trouble in approaching ministers or concerned secretaries to get things done. He felt that that was more useful than talking in the House. He proved himself to be a silent worker attending to the needs and grievances of the people.

Hardiker was a member of the Rajya Sabha for two terms, from 1952 to 1962. Though Jawaharlal wanted him for the third time, he declined the offer as he felt that he could do more useful work outside the chambers than inside it. His desire was to give opportunities to others and not stick on to the seat.

## The Karnataka Health Institute

**D**R. HARDIKER WENT to America, as we have seen in previous chapters, to acquire higher knowledge and qualify himself better to give medical aid and render social service to the people on the lines of Christian missionary instructions. However, his close association with Lalaji changed the course of his life and with that the objective. Liberating India from foreign domination and with that aim preparing an army of well disciplined volunteer corps of youths, imbued with a burning spirit of patriotism, selfsuffering and self-sacrifice to strive towards the attainment of that goal became his main concern. He became a restless wanderer in preparing the country, keeping in view the high principles laid down by Mahatma Gandhi and the Congress. After the attainment of freedom his friends insisted on him to put an end to this nomadic life and to stay at the Karnataka Health Institute at Ghataprabha in Belgaum District. They argued that this would give him the opportunity to strive for the objective which had made him go to America.

Dr. G. R. Kokatnur, his friend, was also fired with similar ambition as Dr. Hardiker. He returned to India after Hardiker. Gajanana Ramachandra Kokatnur met Dr. Hardiker in 1924 at Belgaum. Dr. Kokatnur explained to Hardiker his desire to found a Medical Institution at Miraj and sought his cooperation in establishing such an Institution. Though Hardiker was fired with similar objective, a greater objective had dragged him to a different field. Hence he was unable to join hands with Kokatnur in founding the Medical Institution, for the time being.

After acquiring Medical degrees in America, Dr. G. R. Kokatnur, B.Sc., M.D., F.I.C.S., F.C.C.P. (Minn. U.S.A.) returned to India and started practice as a physician and surgeon at Belgaum. American Medical degrees were not recognised in India at that period and hence he commenced practice in co-operation with another medical friend. His reputation was rising as a very capable doctor. Yet he remained dissatisfied at heart as a man who had forgotten to do something which he was yearning to do. He opened out his heart to some of his friends and well-wishers. It was decided that a hospital and a sanatorium should be started.

Dr. Kokatnur and his friends began to look about for a suitable site for proposed Health Institute and Sanatorium. They had come to know that many anemic patients from Belgaum, used to go and stay at Hukkeri Road Railway Station for their health. They decided that this area was most suitable for their purpose. This area has an elevation of about 2,200 feet above sea level, with an average rainfall of 22 inches, dry climate temperature not going beyond 102° degrees F during hot season. It was registered on May 11, 1929 as Karnataka Health Institute. M. C. Gregor, I.C.S., the then Revenue Commissioner gave 80 acres of land, hard rocky soil, near the Hukkeri Railway Station for a nominal sum. The Institute started functioning from May 5, 1935. It was registered as Charitable Trust on April 15, 1954.

Dr. Kokatnur used to go to the spot with essential medical equipment and a few surgical instruments in a hand bag with a tiffin carrier. He used to sit on a stone slab under a tree, attending to trickling number of patients. He would even perform minor operations. Day by day the number of patients began to grow. Seeing the good work that was being done by Dr. Kokatnur, three enterprising and charitably disposed industrialists V. Nimbkar, Bhima Rao Potdar and Shankar Rao Kirloskar built a small building to serve both in-patients and out-patients. This building served as a nucleus for a unique great Institution developing gradually in an area spread over 170 acres. This original stone structure named after Dr. Kokatnur now

serves as a guest house. The soft spoken Dr. Madhava Krishna Vaidya, M.S. imbued with very high ideals joined Dr. Kokatnur in 1948. Dr. Vaidya, had undergone training in different branches of surgery in K.E.M. Hospital, Bombay and had just then emerged and became a proper hand next to Dr. Kokatnur from August 15, 1948.

Dr. Hardiker was then engrossed in his Seva Dal and political activities and could not spare enough time for this Institution. But, he began to interest himself in Karnataka Health Institute from 1947 onwards. As a result of his efforts eminent Bombay specialists in surgery and medicine could be got interested in the humanitarian work of the Institute. Later Dr. S. G. Joshi, famous E.N.T. Surgeon, K.E.M. Hospital, who was first approached got interested and took the lead in organising a team of the following visiting specialists :

Dr. R. V. Sathe, M.D., M.R.C.P. reputed Physician who recently had the distinction of becoming the President of the World Medical Health Association and Vice-Chancellor of the Bombay University. Dr. R. H. Karmarkar, F.R.C.S., Hon. Surgeon, K.E.M. Hospital, Dr. Bahusaheb Sardesai eminent opthalmic surgeon and Dr. S. C. Joshi. Dr. Kokatnur worked for 13 years against odds in building up the Institution. Dr. Kokatnur retired in 1951 giving charge to Dr. M. K. Vaidya as the Chief Medical Officer.

On the management side was Bhima Rao Potdar who influenced many persons to donate liberally to the growing Institute. Nimbkar a mining engineer, a reputed businessman of Bombay became the first President of the Governing Council which was duly constituted. He continued as President till death took him away in June 1981.

Dr. N. S. Hardiker, M.Sc. (Mich) M.R.C.P. and S.(Cal) could not bestow all his time on the Health Institute. But he often used to visit the Institute and attend to its needs and wants. Dr. Hardiker was a member of the Governing Council from its very early days. Dr. Kokatnur and Dr. Hardiker had become friends while they were prosecuting their studies in America,

albeit in different universities. He was a member of the Rajya Sabha from 1952 to 1962. On his way to and fro to Delhi, he would stop at Ghataprabha for a couple of days and devote some time for the Institute. After his retirement from Rajya Sabha in 1962 he came and settled down in Ghataprabha and became its Honorary Administrator, devoting all his time, energy and influence in building up the Health Institute.

Very few are the persons who voluntarily come out with liberal donations unless pressurised or influenced. But not so in the case of K.H. Institute. It is an exceptional case. No attempts are made to go round and beg for donations. The donations are voluntary and spontaneous. Appreciation of the work done here itself attracts donations. In fact many a conditional donation has not been accepted and sent back to the donor.

For instance, B. N. Datar, Secretary, Labour Department, Central Government, gave Rs. 50,000 for a building to be named after his wife Smt. Kunda who died after delivery for want of blood in a different hospital. Even for the K.H.I. Hospital blood had to be brought from distant Miraj or Belgaum. The donation at first refused for the simple reason that the donor wanted a building to be constructed in the name of his late wife. But later it was accepted unconditionally and the amount was kept in a Bank in perpetual fixed deposit and the interest thereof is being utilised for the Manohar Datar Free Blood Transfusion Centre in the Institute.

Shankar Rao Kirloskar stayed here alone for 12 years in his old age in a building built by himself costing about Rs. 60,000. All his needs were being found by the Institute. The building became a property of the Institute as per the wish of Shankar Rao.

N. G. Ganpuley, a venturesome, adventurer ran away from his house as a boy, travelled all round the world and became a great industrialist. He established branch offices in Germany, Scandinavia, Africa and India and was a life long bachelor. He was in Germany when Subhash Chandra Bose came there to form the Indian National Army and came into close contact with

him. Ganpuley is the author of the Book, "Netaji in Germany, a little known chapter" published by Bharatiya Vidya Bhavan in 1959. He was a close associate of R. R. Diwakar. He promised Rs. one lakh for establishing a similar Health Institute like the K.H.I. at Whitefield, near Bangalore. The donation was not accepted as it was considered difficult to manage another Institute away at Bangalore. Ganpuley came to Ghataprabha in 1976. Stayed and died after an year leaving Rs. 3 lakhs, without strings attached to the K.H. Institute. The amount is kept in fixed deposit and interest utilised for the Institute.

Gurjar of Kirloskar was treated for weak heart at the Institute and was cured. He got a building constructed according to the plan of his own engineers and by his own contractors and gifted it away to the Institute. It is being used to house patients and their families.

Gokak Mills have constructed a Cottage in the name of Dr. Hardiker, spending more than a lakh of rupees. When vacant, it is to be used for officers and patients of Gokak Mills, which is not far from Ghataprabha.

Dr. C. H. Khare of Nagpur offered rupees one lakh to build a house for aged people. Dr. Vaidya did not accept the offer, on the ground that it would involve heavy burden and responsibility on the Institute. Further, old people would feel happy to remain amidst loving relations and friends and would not like to be disturbed from their familiar moorings and surroundings. Dr. Khare agreeing with Dr. Vaidya's arguments gave Rs. 2 lakhs unconditionally.

Rajani Patel of Bombay has given Rs. 50,000 in the name of his wife Bakul who was an asthmatic patient.

B. N. Gupta of Bangalore, substantially helped to instal an Intensive Care Unit, and a library for the in-patients, on behalf of his 'Janmabhoomi' Trust. He gave the Institute the impetus to start a Health Education Museum. He had deep regard for Dr. Hardiker, stayed in the Health Institute for a couple of months to undergo treatment for Cancer. He had

unique ideas and helped the Institute with his wonderful gift of planning and executive capacity. He gave Rs. 10,000 for a medical books library which is very useful for doctors and nurses who come here to undergo training.

Denka Swayer, aged 70, doing social work in Philippines came to K.H.I. in 1964. Stayed here for a couple of days, visited Rural Service Centres and saw everything with open, inquisitive eyes. She later went back to New York and sent a draft for \$ 1,000. The bank draft was not accepted and was returned to the sender on the ground that she would require the amount in her old age. She sent back the draft mentioning that it was entire wealth. It was again refused on the grounds mentioned above. "We do not want to confiscate your entire wealth, which is to sustain you in your old age" explained Dr. M. K. Vaidya. That old lady would not yield. She toiled sewing shirts and clothes and earned another 1,000 dollars, earmarking the amount for K.H.I. Dr. Vaidya was loath to accept any donation from old Swayer. At this time Dr. Lotta Hitschmanova was at Ghataprabha. She prevailed upon Dr. Vaidya to accept the contribution which she had sent with affection and admiration for the work that was being carried on at K.H.I. Dr. Hitschmanova added \$ 1,000 of her own. This amount was utilised to purchase a flourscent Microscopy unit from America for the K.H.I. hospitals.

Catherine Rockey Gurjar of New Jersey has willed 25 per-cent of her entire residue property to K.H. Institute hospitals, in the memory of her deceased husband Anant M. Gurjar.

Sujatha De Magry and Jeff Anderson of OXFAM, Hind Seva Trust, Dr. Hardiker's Diamond Jubilee Trust, Adarsha Printery, Hubli, are some among the life long perpetual donors. Unitarian Service Commission of Canada has given three Ambulance motor vehicles fully equipped.

These are only illustrative and are given here to show the impression that it creates on the visitors, men and women, not only from various parts of India even from far off foreign countries, and makes them loosen their purse strings. All this is

due to the Honorary Administrator Dr. N. S. Hardiker and to the band of selfless workers thrown up by his efforts.

One more extraordinary example is that of Dr. Sattur, Civil Surgeon, applied for a months leave to Dr. Sushila Nayyar, Health Minister in the Centre. The K.H.I. had not applied for any grant from either the Central or State Governments. This would curtail its freedom and bind down the administration by bureaucratic rules and regulations. Dr. Nayyar knew Dr. Hardiker well and was desirous of rendering some help to the Institute. She told Dr. Sattur, that leave applied for would not be granted till he got an application from K.H. Institute to buy surgical instruments. That would only be an adhoc grant and would not impinge on the freedom of the Institute.

The Karnataka Health Institute which started with 80 acres has now spread itself into 200 acres with about 110 large and small buildings accommodating its various activities. It is almost self sufficient in every respect.

The Hospital side consists of

- (1) General Hospital with Surgical and Medical Wards, Ophthalmic, Dental and Physical Therapy Sections, having 145 beds.
- (2) Maternity Hospital and ward with 55 beds and 6 village branches.
- (3) Sanatorium for T.B. Patients and chest diseases with 145 beds in addition to common wards, with separate accommodation for men, women and children there are a number of small houses with provision for kitchen, bath etc., where T.B. patients can stay with their families or care-takers.

The total number of beds in K.H.I. has been maintained at 360 with an emergency spare for 150 more beds. In case of urgent need cots, lockers, space are kept in reserve.

The hospitals are well equipped with highly sophisticated equipments, which are well utilised. The operation theatre is air conditioned. It has centrally produced oxygen supply arrange-

ment by which every bed in emergency ward is reached. The hospitals have a fully-equipped 300 M A X-Ray machine with Tomographic and Ultra fine focus radiographic attachment and also with a spot film device attachment, flourscent Microscopy unit. There is also a portable image intensifier with Television attachment. Fibreoptic Gastroscope and Bronchoscope and X-ray units and dental Units.

It has an operative microscope for E.N.T. Surgery. Electron Microscope which enlarges by 10,000 times. It is further enlarged with projected on the screen. A pathology laboratory conducts all clinical investigations.

(4) Auxiliary Nurse-cum-Midwife training course specially started with the cooperation of the Government of India for rural services. They are mainly midwives with some general training for nursing.

Full Nursing Course was started in 1955 and so far it has trained more than 1,000 nurses and they are found working from Gujarat to Coorg. A large number come from Kerala and they go even to foreign countries after training.

There are mobile units for covering 60 villages with a population of 60,000.

The maternity department conducts over 1,500 deliveries every year.

The Dental department is well developed and has a good out patient attendance. The Dental Surgeon of this hospital goes to Gokak Mills hospital one day in a week and attends to patients there.

The Tuberculosis Sanatorium is in a corner of the area and is separated by an avenue of Neem and Eucalyptus trees. Each tree grown in the Institute area has a romantic tale to tell. Rocks and rocky soil was blasted, sometimes using dynamite. Truck loads of soil was brought from Ghataprabha river. Ten feet deep pits were dug and filled with soil and fertilisers. Trees were planted, watered and grown. Parks and kitchen gardens have been developed around every buildings, delighting the eye

and mind. This was made possible by sincere, persistent efforts of Mantri, one of the earliest and devoted volunteer of Hindustani Seva Dal.

The T.B. Sanatorium is a small campus by itself. It is claimed to be the biggest private Sanatoria in Karnataka. There are four wards and a number of independent cottages. The campus is aptly named Nandanavana, to cover the dark and frightening name of T.B. Sanatoria by Dr. Hardiker. Children under 14, are not allowed inside the campus area. The Dead House is named "Swarga Dwar".

The Mobile Medical Units started going upto 30 miles in the remote villages, when a benevolent agency, "The Unitarian Service Committee of Canada" gave its first Jeep and its running expenses to the Institute. Since then there has been considerable health awakening and progress in the neighbouring backward areas. Villages have learnt the value of modern medical aid. As desired by them they got and own six maternity centres.

While doctors are reluctant to go and settle down in rural areas, the K.H.I. has succeeded in making over 30 doctors groups like Balwadis, Mahila Mandals, Milk distribution centres, Craft teaching classes have been sponsored and working with peoples participation. Smt. Vatsala Bai, wife of Dr. M. K. Vaidya has been evincing keen interest in rural development work.

There are three types of colonies: (1) The Health Colony for healthy people, wanting a change (2) The Convalescents Colony for the convalescents and (3) The Staff Colony for various workers of the Institute, including doctors. There is a separate hostel for nurses.

Some service like maternity, family planning, children's wards, a large percentage of T.B. patients; eye, dental and ENT services and village services are free. Attempts are continuously going on to improve the standards of services to reduce the cost even below the low charges for paying patients.

The Health Institute has its own water supply, electricity, housing, roads, libraries, two canteens, one for outsiders and another for inmates, patients and guests. It has also drug store, power laundry, flour mill, oil mill, bakery, health museum, gymnasium; Balwadi, craft school, Primary School, Mahila Mandal, Samskriti hall with stage and auditorium; children's play ground, with equipment; quarters for relatives of patients, well-equipped workshop, a standby generating set; agriculture and horticultural section; water supply drainage, septic tanks, metalled and tar-mastic roads post, telegraph and telephone. Broadcasting arrangement all over the area. A dainty Hanuman temple for worshippers. Kokatnur guest house for guests.

In the craft school and production centre soft and hard toys are manufactured and they find a ready market. Tailoring is one of the features. Preference is given to destitute women to make themselves self-supporting.

All urban amenities are provided on a modest scale, excepting cinema and wine shops. There is a scheme to start modern dairy farms in the neighbouring villages. Now milk is supplied by Government dairy farm from far away Belgaum. More than Rs. 15,000 is being spent for milk alone. Provision is being made for a shopping centre for patients and visitors. There is a scheme for bandage rolling, surgical cotton plant, sanitary towel making. Nothing is a waste in the Centre. Drain water is lead to grow sugar cane, jawar, groundnut and vegetables.

Special features that strike any visitor are absolute cleanliness in the premises and canteen. No cigarette butts or bidi stubs or pieces of paper are seen anywhere in this vast area. Everywhere sign boards in three languages English, Marathi and Kannada stare you to keep the area clean. At the entrance a big sign board greets the visitor "No smoking in the campus area". As soon as one emerges out of the campus and approaches the railway station, the contrast is strikingly visible. The dirt and squalor is repulsive.

In the campus quiet, peaceful and tranquil atmosphere prevails. Duty, discipline and devotion have been ingrained in

the staff. Every one does his duty without being prodded and reminded. Every one from a sweeper to a surgeon is duty conscious. There are no supervisors. The very word, 'Supervision' implies that work is not being attended to properly, explains Dr. Vaidya. There are no holidays or Sundays. "Disease does not take holidays" explains Dr. Vaidya.

The entire institute is run like a family concern, where joys and sorrows are shared. There are no conventional rules of service, of promotion and of leaves, or scales of pay. An atmosphere of healthy united family, without feelings of high and low, existence of mistakes and punishment, pensions and retirements. They work as long as they are able to do so. They are looked after till their last days. There are workers who are working for the last 30 years.

Are no mistakes committed? Mistakes do happen. Each one corrects the other, if one goes wrong. An atmosphere of comradeship, all over the area with goodwill everywhere and a positive hospitality, courtesy, honesty and sincerity prevails. In the words of Dr. N. R. Dhavale, M.B.B.S., "The sense of responsibility is, therefore, more apparent in every act. There is a sense of contentment inspite of rock-bottom payment. Verily, the workers know it fully". Those not content are permitted to quit at any time. There are no agreements, contracts or rules and regulations to bind them down.

There are about eight workers who were admitted as T.B. patients earlier, got completely cured, regained their original health and strength and have joined the staff, to serve out of gratitude. .

The honorarium or allowance paid to workers is based on a rough basis that the highest shall not get more than ten times that of the lowest. If those in the top rung want to have their emoluments raised that of the lowest will have to be raised in the same proportion. Besides emoluments every one is assured food, shelter, clothes, medical aid and protection till the end. Their wives and children may also work and will be provided

for. None should remain lazy is the motto. Education is provided to workers' children upto the Matric.

A doctor may be started on an honorarium of Rs. 400 to Rs. 500 plus all amenities provided as above. The maximum he may get is about Rs. 1,000.

A nurse may be found Rs. 175 to 200 in the beginning rising to about Rs. 600 plus all amenities.

There are no rules of pay or rules of service. Consideration is given to capacity, ability, conduct, devotion, non-interfering nature and hard work.

It is a wonder that things are getting on jolly well despite the absence of service rules and regulations as in government and may be, in some other concerns.

How then can work be expected to be carried on satisfactorily, when emoluments paid to staff, especially to highly qualified doctors is less than what equally qualified doctors get considerably more. This issue was raised by Nayak, an I.A.S. Officer and Deputy Commissioner of the District.

"Don't you think", he queried of Dr. Vaidya that "Momentary incentive is necessary for good work to be performed. He cited America as a great advanced country, due to its monetary incentive attitude.

Very interesting discussion took place between the Deputy Commissioner and the Doctor, as to what is meant by progress and incentive. Doctor Vaidya argued that monetary incentive has its own limitations and real incentive must come from within. Are all happy and satisfied in so called progressive countries? If so, why are there robberies, dacoits, murders, raping and similar obnoxious happenings? Are not most Indians happy even though they be poor?

He quoted Sir M. Visvesvaraya's dictum, "None can be happy till people around him are also happy". Every one should strive to make others happy. Therein lies the real incentive. After all, happiness is a state of mind not very much affected by external matters.

As for the Health Institute is concerned the three D's—Duty. Discipline and Devotion serve as incentives. Add to this the joy of having rendered service and making one's self useful to the society.

“Ill fares the land to hastening ills a prey, where wealth accumulates and men decay”.

Another notable feature is that all are treated on equal footing be he the President of India, Chief Minister of a State, or a mere volunteer. Dr. Hardiker kept up to this principle. Distinguished visitors like Babu Rajendra Prasad, V. V. Giri, Presidents of India, the Maharaja of Mysore, Governors G. S. Pathak and Sri Prakasa, Ministers K. Hanumanthiah, T. Siddalingiah, D.P. Karmarkar, R.R. Diwakar, B.G. Kher, S. K. Dey, Dr. and Mrs. C. D. Deshmukh, B. V. Keskar distinguished visitors were all treated alike. They were served with the same food as is accessible to all others.

Drill and P. T. is a daily regular feature for nurses. They are taught cycling. Flag hoisting is conducted ceremonially by Seva Dal volunteers. There are two flag hoisting poles, one in the centre of the campus and another in Nandanavana T.B. Campus. Day starts with prayer in Samskriti Hall while devotional music is broadcast on loud speakers at 6 a.m. The day closes also with prayer.

The fume of the Institute has spread so far that patients have come from far off Assam and Bengal. Once the Central inpatients ward was so full of Bengalis that no beds were available for others.

The Health Institute has attracted visitors and volunteers not only from different parts of India but even from foreign countries. Dr. Lotta Hitschmanova of Czechoslovakia, the Executive Director of the Unitarian Service Committee of Canada has been a member of the K.H.I. family and helped in acquiring and maintaining ambulances, development of Village Health Service Units and also with some valuable equipment.

Incidentally, it is interesting to have a peep in brief into the life of Hitschmanova. She tried to organise resistance movement against Hitler when the ruthless invaders troops over-ran her country. Hitschmanova was a student of President Massayrick. She got Doctorate in Journalism and Philosophy of Paris University. Knowing she was organising resistance movement the Gestapo was after her. Most of her co-workers were either shot or imprisoned. One day a large force of Gestapo surrounded her hiding place. It was dark. She hid herself in the underground cellar. There she stayed for 21 days without food and water, afraid to come out lest she should be captured. Friends found her in an unconscious state. She was removed to France for safety and thence to England. Both countries becoming unsafe, she fled to Canada. Thinking over her providential escape she came to the conclusion that God had spared her to serve the helpless. In France and particularly in Marseilles, she worked with Social Service agencies, which were taking care of abandoned, homeless children thrown up by horrors of war.

In 1942 she came to Canada with special permission, and worked as a Postal Censor until the end of War. In the summer of 1945 she organised the Unitarian Service Committee with the support of several Unitarian churches. Her appeal for funds met with good response. She wrote articles about the appalling conditions of helpless, children and widows. She got published photos of children with bloated stomachs, of men and women crippled for life with vacant futureless eyes. Cloths, bankets, medicine, milk powder, soap and similar daily wants began pouring in. She collected even pencil stubs and exercise books from school children. In 1955 she collected \$5,00,000 for the first time. In ten years it was more than doubled.

Her ingenuity and unique organising ability, honesty and efficiency and her selfless devoted work, became a by-word around the globe. The Unitarian Service Committee has now 24 branches raising funds, collecting and distributing varied materials to countries in want and distress including India,

Bangladesh, and war-torn countries. She came to Karnataka Health Institute in March 1956. She met Dr. Hardiker and asked him, "What do you want?" He simply replied, "Your love" She returned it in abundance in various forms.

She gave an ambulance and money for its maintenance. When Dr. Lotta came next year the unspent maintenance amount was returned. She was so impressed by the honesty that she gave one more ambulance. She made it a point to come to Ghataprabha every year and visit rural service centres run by K.H.I. After India attained freedom and was able to stand on her own legs the assistance from Unitarian Committee ceased. Her last visit to India was in 1980.

Dr. Lotta Hitshmanova said on leaving Ghataprabha, "for over two decades I have been one of the very fortunate friends from outside India to be considered a member of K.H.I. family. I have seen miracles accomplished in human development at K.H.I. and its surrounding villages.

"Hardiker has been the philosopher and visionary leader, able to make almost unbelievable dreams come true. To me Dr. Hardiker's greatest accomplishment is the example and legacy which he has left behind showing the power within a human being, to change the course of man for a better tomorrow."

It is noteworthy that the German Volunteer Service Organisation had sent two volunteers to work in the laboratories here in May 1965. "The Vancouver Sun", Vancouver, British Columbia, Canada, specially deputed Moria Farrow to visit Ghataprabha and report about K.H.I. She writes "It was a privilege for me to visit Ghataprabha and see the amazing work being carried out at K.H.I. We, in Canada could learn a great deal about the meaning of service from the devoted staff of this Institute. I shall never forget my visit to Ghataprabha and I thank all whom I have met here for teaching me so much and showing such kindness and courtesy".

Miss Judy Flemming of Canada came to K.H.I. in 1964 as a volunteer. Within a short time she became completely Indianised. She took to wearing Sari and to eating Indian food, squatting on the floor she would eat with her fingers without fork or spoon. She would freely mix with rural folk. She even began to learn reading and writing Kannada. Exactly one year later, her fiance Mr. Barber came from Canada. They were married in Ghataprabha, and then the couple went back to Canada.

OXFAM of England and their officers in India, particularly Smt. Sujatha de Magry and Mr. Jeff Anderson have been constantly visiting and helping in village development. They say that they felt inspired and privileged to visit Yadawada and Misuguppa two of the villages served by K.H.I. and to witness the self assurance and activities of the midwives and Mahila Mandals.

Smt. Laxmi N. Menon, ex-Deputy Minister, External Affairs, India visited K.H.I. on October 10, 1959 and went round the campus with Dr. Vaidya. She writes, "Two things impressed me when I visited one, the dedication of its workers and the pervading spirit of fellowship. That is the result of the unremitting efforts of a few patriots, who moved by compassion for suffering, started with inadequate resources is itself an object lesson for us. Over the years the Institute had to fight against inadequacies. That it did not give in or give up is a testimony to the idealism of the pioneers of this venture.

"The second thing that impressed me is the air of dynamism about the staff of the Institution. The Institution is not only a well maintained hospital but a growing and expanding family of people dedicated to the same ideal, pursuing it at considerable sacrifice. And what is more, their work is drawing in more and more unsolicited public support. This aspect should be a source of infinite encouragement to all of us who want peoples interest to develop unhampered by Government control."

In a lengthy article contributed to "Smirita Sourabha", D. P. Karmarkar, Ex-Minister of Health, Government of India, inter alia says, "We have in our country some very well developed

non official medical centres. I have had the pleasure of seeing the good work of many of them when I was working as Union Health Minister and I am not meaning any disparagement of their work and worth when I say, that I have yet to come across any other institution which breathes the same atmosphere as the Karnataka Health Institute. All the activities are oriented to the love of the motherland. At 5 a.m. you hear the whistle of Shri Mantrai, an old revolutionary friend of the martyrs Sardar Bhagat Singh and Rajaguru and later an active co-worker of Dr. Hardiker, waking up the students and workers in the Institute. At 6 you hear the prayer relayed by the All KHI Radio all over the premises. At 7 a.m. the students—nurses assemble on the grounds and do P.T. for half an hour. A little later Dr. Vaidya goes for his rounds and surgical operations. At 8 a.m. the whole Hospital begins to hum with life. Well ordered but inexpensive buildings house, the out door, the wards, the theatre, the Diathermy and X-ray room. Not a shout is heard. Ambulances are ready all the 24 hours, to bring any emergency patient to the Hospital. The canteen is as efficient as any American Compeer in cleanliness and efficiency. No litter on the campus, no dirt, no breeding ground for mosquitoes. Every one in uniform and all opportunities taken of imbuing the spirit of genuine nationalism. And all workers on the strictest economic scale. All in all, the Karnataka Health Institute can legitimately aspire to win the shield in a national competition for the Best Health Institution.

Dr. Sushila Nayyar when she addressed the inmates in their evening prayer meeting, when she visited the Institute, said that it was once her dream when she joined Gandhiji to build an “institution of this kind.”

“Indeed the Karnataka Health Institute is Hardiker’s dream come true. His was the spirit that has permeated through and through. The whole of his day from early morning to late at night he would be at something, now a meeting with Dr. Vaidya, the dedicated Chief Medical Officer, now a conference with medical workers, or the matron, or the electrician,

or the canteen manager, now a scrutiny of the accounts with a view to economy, constantly imbuing a sense of service and devotion into the minds of his colleagues. A lean figure, a worn out body but still endowed with a will of steel, moving about, in a banian and blue half-pants, cheerful and cheer radiating, by normal standards old, but with a zeal that will put the youth to shame that was Hardiker, builder of the Hindustani Seva Dal having as the last item in his life's crowded agenda the building up of a reserve of five lakhs for the Karnataka Health Institute."

It is not easy to better the picture of Hardiker on the canvass than what D. P. Karmarkar and Nayyar described in the passages quoted above.

Hardiker was not satisfied with the Hospital and campus activities. He spread his net to cover a group of 20 villages with Rural Health Service. He entered into the life of the villagers. He summoned village leaders to periodical conferences, discussed problems which had to be faced and solved. Holiday homes were held for the children of the villages.

Many are the social workers who have been disappointed with the social work they have done in the villages. Father Jacob P. J., President T.D.B. Kalghatge, Dharwar District, was no exception. He came to Ghataprabha and went round the villages that were being tackled by K.H.I. "After 15 years of village uplift work in Kalghatgi, "writes Father Jacob, "I have come here a disappointed man, very much disheartened at my failure. However, what I have seen at the K.H.I. has given me a new life and new heart. This once again proves that spirit of great men are immortal and live even after their death to inspire thousands of others till the end of time. The humble spirit and human touch is seen in every work at K.H.I."

Similarly the social work that is being rendered in surrounding villages is held up as an ideal and the OXFAM directed student observes of Maharashtra, Tamil Nadu and Kerala to study the working of the scheme of K.H.I. with an idea to spread

the method that is showing good results in the awakening and working of the rural women.

Dr. Harshad C. Merchant, M.D., M.G.M. Hospital and Medical College, Bombay, who paid a visit to K.H.I in 1979 has "No more words to express about Dr. Hardiker's work, K.H.I has brought a paradise in this small world. We are all much impressed to have an opportunity to visit and observe the holy world of K.H.I. The main slogan seen on the wall, "Here the service to patient is service to God". This enlightens us."

Dr. M. K. Vaidya, after 29 years of continuous association with Hardiker has this to say. "The work that he built up in this place was real God's work. The Institution has grown up from height to height in last 29 years since he decided to take full interest in its work and gained a lion's share in its construction and growth and enforcement of its ideals laid by the founders of which he was also one". The aim is to help the suffering and not to exploit the helpless.

There are about 110 buildings in the health campus, areas varying from 100 sq. feet to anything around 4,000 sq. feet, housing various activities and quarters. Dr. N. B. Kabbar, M.B.B.S, Dharwar has this to say that Dr. Hardiker was taking care of all the Karnataka Health Institute inmates but particularly of class IV servants, Ward Boys, scavengers, sweepers etc. They were provided with decent quarters. He often visited their homes and saw how they were living particularly with regard to cleanliness."

Varied are the activities of K.H.I. The first is to teach people how to preserve health. Towards this objective, number of booklets have been printed to educate the people and distributed in rural areas. A cyclostyle news letter is issued monthly giving information about the work done in the Institute, hospitals, T.B. Sanatorium and about maintaining health. Evils of using tobacco in any form is stressed. Prevention is better than cure is kept in view and preventive measures are suggested and carried out from time to time.

Health is defined as a state of balance in physical, mental, familial, social, national, moral, spiritual and financial well-being. The K.H.I tries to understand and put it into practice.

It seems almost impossible to attain this objective in life. But Dr. M. K. Vaidya says, "It is not impossible to live an elegant, useful, peaceful, and happy life, economically, efficiently without clashes and quarrels, competitions and jealousies clearly defining humanitarianism and God, the creator."

No religion in the world has told its followers to lie, to quarrel, to hate, to deceive, to kill, to castigate or to do anything bad or harmful to others. Basic principles and teachings of all the religions are the same; truth, love, sympathy. Therefore, any one who follows the teachings of any religion honestly and sincerely, becomes a follower of all religions automatically.

"It is from that point of view", says Dr. Vaidya "that we see the practice of all religions centred in practice of Medicine".

Keeping these great ideals in view in the Karnataka Health Institute human beings are looked after and taken care of without any distinction or considerations of caste, creed, race, religion, age, sex, social status, morals, character, financial condition, political affiliation, or in fact, no other consideration than that it is a human—the best creation of the Almighty.

He further remarks that "Hospitals run along those lines of teachings of that religion of all religions could justly be called *"Temples of all religions"*.

Dr. M. K. Vaidya is modest enough to state that K.H.I. is trying to be one, and praying to the Almighty to help it to be one.

Some of the other activities are—conducting Health Education camp, village workers, conference, children's rally, Bharat Seva Dal training camps conducted in the campus and in round about villages, physical training and yogasana, 'Better living week, Holiday Home for Rural children, Youth Training camp conducting classes under the Adult Education Scheme in sixty centres, eye camps, Dentistry camps, leadership conferences, distribution of nutrient food for children in 14 centres, training

field workers for OXFAM scheme, running Mahila Mandals, Balwadi, Primary School, coaching students for Hindi exams, running craft school where ladies are trained in the preparation of Soft and Hard Toys, tailoring articles, surgical appliances, lacquer work, chalk sticks, immunisation camps where B.C.G. small pox, polio, triple antigen vaccines are given.

The Resident Medical Staff consists of 14 Doctors, Dentists, Anaethetist and Pathologist, General supervisor and Sister Tutor. Besides, there are two visiting Pathologists.

The annual reports give activities and names of important visitors. It also contains statistics of out-door and indoor patients treated, operations performed; work done in physiotherapy, pathology X-ray, Dentistry, Nandanavana, Blood Bank, Eye camps, Immunisation camps; Rural Health Service and others.

Ghataprabha gets its name from the nature of small river of the same name which flows closely. It is situated on the border land of the two states of Karnataka and Maharashtra. Both the languages are freely used. Cordial relationships exists between all the classes, communities and language groups.

We close this chapter with the words of Dr. B. V. Keskar, Ex-Cabinet Minister, Government of India.

“He has done great service to the country by founding the Congress Seva Dal but his work of developing the Karnataka Health Institute as an ideal social service Centre is a fitting monument to his yearning to serve the people with love. There is no such centre in India and the life of Dr. Hardiker and this great institution that he has helped in building up should always be an inspiration to those who want to serve the people in a permanent and constructive way. There is need of such institutions in every part of India but where are the Hardikers to organise them. Let us hope that his example will show the way and inspire younger men to come forward and start similar centres elsewhere.”

Karnataka Health Institute is the great monument for his outstanding service in the human cause.

## Senapati

**T**HE LETTERS G.O.M. standing for General Officer Commanding and not Grand Old Man, conjures before us, to quote, Hardiker himself—"a stout, a tall, well built man with long burly mustaches, with all the necessary military medals, insignias on the uniform". This is all fictitious in the case of Dr. N. S. Hardiker G.O.M. of the Hindustani Seva Dal.

In reality Senapati Hardiker which is an Indian equivalent to G.O.M. was a slim figure, with firm set jaws, outstanding square forehead, wiry, lean and thin, always wearing an ordinary volunteer uniform consisting of white half sleeve shirt, blue shorts, a white cap all made of hand spun hand woven khadi, with Indian sandals, on his feet and a small cane in his hand. He was far from an awe inspiring military commander. Often coughing at intervals due to his incurable Asthma you could pass him off as an ordinary man in a crowd. There was nothing distinguishing about him. Officers of the Seva Dal could wear full trousers, full sleeved shirt, all white with shoes or boots. But he denied to himself even this simple dress. With all these drawbacks, yet he was very successful in building up an All India Youth Organisation, the Hindustan Seva Dal, spread out throughout the length and breadth of India. How was this possible? How did he achieve this? In his own words, "He was a born soldier, not a trained soldier, yet he knew how to obey and in turn how to get obedience from others for the cause of the nation". His meals were frugal, ate very little yet, he had titanic energy. He could toil for hours on and at a stretch.

without food or sleep. But what is that made him successful in most of his ventures? He moved freely with the people with the young and the old, without any inhibition or air of superiority. He treated every one on equal footing. He commanded obedience more by love and by his peculiar charming personality, than by fear. To know him was to love and obey him. His charming personality, simple manners captivated every one, who came in contact with him. Even his opponents approached him for guidance and advice. He was a good mediator in solving disputes and differences to the satisfaction of all the parties involved. He would put at ease even guilty persons who approached him and make them come out with their stories and make them feel their guilt, and come out with confession and promise to improve themselves and not to commit the same errors. It is said that none could utter untruth in the presence of Mahatmaji, the Avatarapurusha of Satya or Incarnation of Truth. Though ugly that was his charming and captivating personality. If Hardiker wanted anyone to do something, that person found it impossible not to do it, disobey and disoblige him. That was Dr. N. S. Hardiker one of the builders of modern India. His aim and ambition was to create disciplined, well-organised youth power which would undertake to make free India one of the foremost nations in the world in all respects.

D. P. Karmakar, Ex-Minister of Health, Government of India, a friend of Hardiker from his boyhood days, says of him, "He used to dawn a shirt and blue shorts and chappals and looked quite a commander in that simple dress. He looked authoritarian in his instructions. He never liked slopiness or vagueness. But there was a peculiar sense of comraderi in his behaviour with his younger co-workers". He continues, "I may venture to say that among the public men in our country he was one who had the largest number of loyal, affectionate and admiring co-workers, scattered though they may be in different places and who continued to be their affectionate elder and guide till the end."

Perhaps drawing inspiration from Gandhiji who raised an ambulance corps of Indian volunteers and served in the Boer

war while he was in South Africa. Hardiker offered his services to the American Government and the British Medical Corps. But his offer was not accepted.

Was he at least healthy? Far from it, born in a poor family, with a number of mouths to feed, sometimes even going without food, it could not be expected of Hardiker to be physically strong, robust and healthy. From his younger days he depended on relatives, friends and well-wishers even for his daily bread, clothing and all other requisites necessary for a person living in a civilized society.

His father, mother and two elder brothers died of plague. At some time in 1901-1902 he was attacked by the deadly bubonic plague but survived with his life. From 1904 he happened to be suffering from eczema which accompanied him even to America and never parted company till death. Violet ray treatment gave him temporary relief. Asthma was another permanent inseparable companion. In 1934 he suffered from piles and was operated for 'Fistula-in-ano' in the K.E.M. Hospital, Bombay. As a result he was an inpatient for one month. He was operated by Dr. G. V. Deshmukh, M.D. F.R.C.S. At the same time in the same hospital was Father Elwin an inpatient suffering from acute jaundice. Mahatma Gandhi used to come to the hospital with Dr. Jivaraj Mehta, Dean of the hospital, to enquire after father Elwin. Gandhiji never failed to look up Hardiker on these occasions, and make kind enquiries of his condition.

Inspite of this conditions he rushed to Bihar when it was shaken by severe earthquake in the same year. Suffering of the humanity gave him greater pain than his own suffering. Dr. Godbole who was a House Surgeon in K.E.M. hospital at the time and who used to attend on Hardiker almost every day for dressing and other purposes writes, "In those days of suffering before and after operation Dr. Hardiker used to think about the downtrodden and neglected always."

"Surge of pity and compassion for the oppressed" continues Dr. Godbole "did not prevent him from joining the band of self-

less workers who left for Bihar to help the grief-stricken people hit hard by the tremendous effects of the earthquake. Risking his own life and that too against medical advice, Dr. Hardiker went to Bihar and served the affected unfortunate to the best of his ability and eventually returned to K.E.M. Hospital for casual medical checkup, almost hale and hearty much to the wonderment of doctors in the Hospital. It proves beyond doubt that he was a man of great will power. This will power was a great weapon in his hand to translate the ideas into reality."

Dr. Godbole mentions that he had the good luck of inviting Dr. Hardiker as the chief guest for the centenary celebration of the Independence Movement in India. The function was held on May 10, 1957 on which day, hundred years ago, the great patriot Babasaheb of Nargund was hanged to death in Hindalgi Jail, Belgaum by the British. I still remember Dr. Hardiker's heart touching graphic presentation of the struggle for Independence through years."

In September 1948 Hardiker, who was on his way to attend the Jaipur Congress was seized with Pneumonia and hopes of survival had been given up. It was indeed a miracle that he was cured and spared.

In August 1974 Hardiker was operated for Prostrate enlargement by Dr. M. K. Vaidya at the K.H.I. Hospital, Ghataprabha. In August 1975 one eye was operated for cataract in the same K.H.I. Hospital. He passed away before another eye could be operated.

In 1919 while in America he took to smoking cigarette. Chewing betel-nut became a habit with him after returning to India. From 1925 drinking tea became common. But when the Swadeshi movement was sweeping the country he gave up cigarette as foreign and took to Beedi. On medical advice he had given up smoking and chewing betel-nuts. He would take tea and coffee boiling hot, so hot that others could not hold the cup in their hands. He would refuse to drink it, if it was less hot. He used to keep peppermint and take a bite to assuage

his teeth. But in due course he got rid of all these habits. The only remaining habit being drinking tea twice a day.

Hardiker was a man of many parts, taking active interest in many nation building activities. R. R. Diwakar, Minister in the Government of India and Governor of Bihar, a boyhood and a life long friend of Hardiker since 1908 till his death says, "for me, there was only one Dr. Hardiker, but for Dr. Hardiker there were many 'Diwakars' who would write about him and whose memories of Dr. Hardiker may be far more valuable for future generations.

He writes, "I tried to find a suitable title for a small article. I thought of calling it, 'A Rare Patriot', 'A Great Organiser', 'A Disciplined Soldier of Freedom', 'Inspiration to youth', Dr. Hardiker—Thy Name is 'Dedication', 'A Commander with a Difference' and so on. In fact all this. In addition he was chacha, uncle, 'Kaka' to associates, 'Tata or Grand pa' to children, 'Dada' to labourers, meaning father, 'Senapati' to volunteers, 'Sahab' to servants, 'Doctor' to friends and colleagues and 'Nana' to his parents and so forth. Finally Diwakar concludes by saying Thy name is 'Dedication'.

R. R. Diwakar pays tribute to his boyhood days friend by saying, "I have seen him nursing the sick with the same zeal and tact and softness as would bring solace to wounded heart, might be by bereavement or a bad word from a friend. None who come in contact with him, including the police and the prison officers, could but be impressed by his friendliness and cordiality". I have only to exclaim "when comes such another".

"None who came in contact with him, including the police and prison officers could but be impressed by his friendliness, uncommon frankness, child like simplicity and affable personality" writes Prof. P. R. Chakravarty, Ex-MP. He compares Hardiker to Acharya Prafulla Chandra Ray, the great Scientist, founder of the firm of Bengal Chemicals who himself was a personified picture of selfless love and compassion. The driving force, the exuberant energy and dictates of conscience helped

him to ride the storm and this spirit of venture some undertakings made his life meaningful and brought freshness and buoyancy to all who came in contact with him'. He realised truth by his complete merger with selfless service."

Prof. Chakravarti taking a careful measure of the rich personality of Dr. Hardiker says, "He bore with him stamped with ineradicable mark of nationality, the effulgent glow, never darkened by shabby elusions of egoism". This was in 1924 when they met in Swaraj Bhavan, Allahabad. They stayed in the same house and dined together. Naturally, they came closer and the acquaintance grew deeper.

The result was that Hardiker showed remarkably by his day-to-day talks that he was fully aware of a mission, of having a calling, that would reach the destined goal through his personal strivings, never deviated by the lure of power and self aggrandisement. He experienced the clarity of the vigorous forms of social struggle, the depth of its inseparable travails, the courage and the unflagging zeal that was demanded of the revolutionary who knew no retreat."

Prof. Chakravarti, who was also permanent secretary of the A.I.C.C. and who had the ability to judge persons says of Hardiker, "He knew fully well that pride transformed itself into delusion and blind arrogance and that patriotism lost all its force and passion, once it allowed itself to be tinged with narrow sectarian outlook. The ruthless war, declared by imperialist authority on the nations urge for liberation, could only be fought against by a determined band of fighters, fully trained and disciplined, and this is the mission that Dr. Hardiker took upon himself as a 'crusade' and it was his life long arduous task that could possibly build up a cadre of Seva Dal workers, that fought the nation's cause on different fronts, braving all or deals and unsavoury experiences."

Prof. Chakravarti bursts into poetic rhapsody by quoting Rabindranath Tagore about Dr. Hardiker, "At his breath the flower spreads its wings and flutters in the wind."

"I consider Dr. Hardiker as one of the very few top national leaders and it was he who imagined and conceived the idea of organising the Seva Dal Movement in India and trained thousands of young people for voluntary social services. Says Durgabai Deshmukh, "I found Dr. Hardiker a very lovely man. He was as hard as he was gentle. He appeared very severe but was full of affection and love for those with whom he came to associate himself in work."

It is interesting to learn what Gautam M.P. has to say about the Senapati. He says, "You will kindly excuse me, if I say, that the world has not seen fair to you. You deserved much higher place. Anyhow, this is so with many others also and we have to rest content with what we have been able to give in the service of the country and not how the country has recognised our services". Gautam was in fact echoing the feelings of Dr. Hardiker himself by giving expression to his sense of disappointed feelings. *Nishkama Karma* is the pivot point in the Karma Yoga chapter of Gita. Do your duty without expecting any fruits thereof. That was exactly the attitude of Senapati Hardiker. He was a *Karma Yogi*.

K. A. Venkataramiah, one of the earliest to join the Hindustani Seva Dal says of him "His services to the national cause have all been rendered in utter selflessness and in the true spirit of *Karma yogi*. It has been his lot to suffer neglect, misunderstanding and worse; but he has borne all this imperturbed because, he has had not motives of personal aggrandisement at any time."

He is humble enough to say, "I must frankly admit that I am not a literer at all. Though I have read much, I feel that I am yet raw and there is yet a vast amount to learn."

An incident makes this point very clear. After the Gauhati Congress, Hardiker was returning home by rail in a third class compartment, which was full of delegates from Bengal. They were critical of the Reception Committee for not paying tributes to the Seva Dal and specially to its leader Dr. Hardiker for the excellent disciplined service rendered by the Seva Dal. Hardi-

ker who was listening to the conversation intervened and remarked, "What does it matter if thanks are not given to the Seva Dal. They did not serve in anticipation of any reward. They did their duty in carrying out their allotted work. Maybe, but these words should come from Hardiker himself, then alone it will carry conviction." They were talking not knowing that they were addressing Hardiker himself. At this stage Hardiker revealed his identity. The group was agreeably surprised and happy.

Hardiker remained a life long bachelor. Some patriots had taken a vow not to marry till India attained freedom. Many were under the impression that Hardiker belonged to this category. In fact a friend of 48 years standing reminded him, after Hardiker became an M.P. recalling the student days when they were carrying on boycott of foreign goods and encouragement of Swadeshi, round about 1906. Hardiker then used to say that he would not marry till Swaraj was won. Now that India had attained and gained that objective and to boot he had become an M.P. it was high time for him to marry. That friend, perhaps, was not aware that Hardiker's resolve not to marry was induced by a different incident. In 1905 during the Bengal unification agitation Dikshit, husband of Srimati Shevade Gangu Bai and son-in-law of Rama Rao Shevade died. Gangu Bai was then only 12 years of age when she became a child widow. This particular calamity affected Hardiker very deeply and he resolved to remain a life long bachelor. When young widows could remain without re-marriage, he would also remain without marrying and share his sister's sorrow with her was his stand.

The sex urge in human beings is very strong. It is not easy he realised, to suppress the sex urge. He underwent testing time in America. "Due to American conditions of temptations and fascinations," confesses Hardiker, "my mind was perturbed twice and I would have possibly violated my vow of celibacy, but to the timely warnings of my friends, Ankliker and my preceptor Lala Lajpat Rai. They saved me from the danger". Similar incidents happened in Gandhiji's life too.

Hardiker was not a Sanyasi. He loved good food, good clothes, good living but purposefully avoided them. Gandhiji also purposefully succeeded in overcoming temptations and pleasures of life. He restricted himself to goat's milk and bland diet.

Asthma was giving him constant trouble. It would make him gasp for breath. Noticing this condition Dr. Vaidya wanted to air-condition his room to give him some relief. He got the required apparatus also. He informed Hardiker the step he had taken. Hardiker was not pleased. He told Dr. Vaidya not to air-condition his room. He said in rather unusual harsh words, " Doctor this body of mine is longing for life of ease. It is refusing to work when the mind is trying to drive it hard. This body of mine should not be pampered. On the contrary it should be whipped and made to work hard."

## Faith and Philosophy of Life

**H**ARDIKER WAS BORN in a family of Shivite Brahmins or worshippers of Shiva and followers of Shri Shankaracharya, the famous exponent of Advaitism. It was quite natural for him to follow in the footsteps of his ancestors observing the feasts, festivals, fasts and rituals as was being practised in the household. In his younger days he was very orthodox. As he acquired the knowledge of reading and writing he began reading the books of Rama Das, Tukaram, Rama Krishna, Vivekananda, and other well known authors. Bhagavad Gita profoundly effected him. He would read at least one chapter from Gita every day. When residing at Shevade's as a student he taught Gita to children and made them memorise a stanza every day. He would argue that Gita would stand by them and give them solace in their sorrows and difficulties. He spent days listening with profound interest and faith sermons by Sadhu of Badageri and Swami of Samarth Vidyalaya of Kolhapur. Prior to 1913 he would not drink even water, let alone breakfast before he had his bath and *Sandhya*. He would perform *Sandhayandam* with religious fervor both morning and evening regularly. He would even abandon sports and run home to perform *Sandhya* at sunset. He had so much faith in rituals. He had a tuft of hair and *Yagnopavita* or sacred thread. He was so orthodox in his habits that his class-mates used to make fun of him as 'the orthodox Brahmin'.

When he was disappointed by failure in examination and when at the same time his cousin Bhaurao Shevade was cross with him for some other reasons wander-lust seized him. He ran away to Pandarapur wearing 'Kaphani' or the saffron coloured

robe of *Senyasis* with the dual object of offering worship to God Panduranga Vittal and carrying on Swadeshi propaganda.

Hardiker was constantly being troubled by eczema. Friends asked him to pay a visit to the *Sadhu* at Badageri, Kalghatgi Taluk, Dharwar District. He became so devoted to him that he stayed there counting holy string of beads, reciting *Mantras*, concentrating on God's name reading *Puranas* and other religious books, including *Bhagavadgita*. He composed songs, poems and verses. The Swami or Saint of Badageri wanted to perform *Laksha Lingarchana* ie., repeating the name of God one lakh times and offering flowers the same number of times. Hardiker was asked and went round to collect funds for this purpose. He went all the way to Bangalore seeking monetary help from Sir M. Visvesvaraya, the then Dewan of Mysore, but received a rebuff. Hardiker did all this with devotion and faith in the *Swami* of Badageri that he would get rid of the bothersome eczema by doing so. But the result was disappointing. He left the *Swami*, but the eczema did not leave him.

In 1923 he went to Pacchapura and stayed there for a couple of weeks. During this period, he collected a group of students in *Iswara* temple, made them get up at 5 in the morning and taught them to sing songs in praise of God and the Motherland.

The religious conditions in the country were in a ferment. The conversion of Hindus to Islam and Christianity had its repercussion and gave birth to *Brahmo Samaj* and *Arya Samaj*. The *Arya Samaj* initiated by Dayananda Saraswathi, spread in the Punjab more than in any other province of India. Swami Shradananda and Lala Lajpat Rai were among the great leaders of the *Arya Samaj* movement in the Punjab. The hefty Swami Shradananda was murdered by a fanatic Muslim when he was sleeping. Serious Hindu-Muslim riots broke out in many parts of North India. Ganesh Shankar Vidyarthi who tried to save Muslims from the fury of Hindus at Kanpur in 1931 was done to death. The leonine voice of Swami Vivekananda had roused Bengal and All India and instilled a spirit of patriotism as also

the songs of the national bird Rabindranath Tagore. The Brahmo Samaj movement in Bengal also had created a new spirit among the youth of the country and made them eager to take India along the paths of enlightenment, and progress so that she might take her rank among the great nations of the world. The Prarthana Samaj, an offshoot of the Brahma Samaj, and its leading lights in the Bombay Presidency like Mahadeva Govinda Ranade and Narayan Chandavarkar were responsible for a new awakening among the educated classes in Western India. Similarly, the theosophical Society founded at Banaras, though it did not meddle in politics or stress on patriotic ideals, as the other movements mentioned above did, yet served to acquaint the English educated Indians with their glorious religious heritage and made them feel the need to receive something of the glory of India's past. So far as western India was concerned, particularly Maharashtra, in addition to Ranade, the great name of Lokamanya Tilak stands out as the harbinger of a new era of militant national effort. He made the people feel proud of their past heritage.

The growing supremacy over nature, the developing science and scientific knowledge, the new discoveries, the western way of living and thinking have greatly influenced this country as also other countries. It is rather not easy for people who go and stay in foreign countries not to be influenced by these powerful forces. Hardiker confesses, "I have been a God fearing man until 1913 nor I was an orthodox Hindu. I was carrying on my religious duties regularly both times of the day. I was considered to be a religious man. But my American life spoiled me, if I may say so. Today I have only one religion and that is duty towards my country. All alike without any distinction what-so-ever."

Hardiker was free from religiosity of every kind. He gave up observing rituals and religious practices. But he does not scoff at those who do. He tolerates them, nay, he even respects them. His sojourn in America and influence of science had made him lose faith in external observations of Dharmic rites

and rituals. His tutelage under Lala Lajpat Rai, the great leader of the Arya Samaj movement could not but have exercised some influence on him though it must be said that Lalaji never tried to influence him by his preachings and teachings of the philosophy of the Arya Samaj. Though Hardiker never came under the direct influence of Tilak, his writings had great effect on Hardiker in his younger days and later in his old age. Hardiker was one of the thousands who came under the magnetic spell of the personality of Mahatma Gandhi by his practice, precepts, preachings and writings. Lalaji, Tilak and Gandhi were all believers in Almighty God, prayer and worship though their methods differed. Gandhiji believed in the omnipotence of God to the extent of his saying that not a blade of grass would grow without his influence or order.

In the statement that Hardiker submitted to the Magistrate at Nagpur he states, "The whole fabric of the false system will have one day undoubtedly to tumble down in no far future. Providence, I am confident, will not take long time to bring about the desired issue."

Hardiker, as a boy had a tuft of hair and *yagnopavitam* just as most Brahmin boys of his days. Gandhiji also had his tuft of hair to the last. The Swami of Dwaraka Mutt wanted him to wear *yagnopavitam* and tuft of hair as befits a Brahmin. The hat would not sit properly on the head with the tuft of hair. So he unceremoniously cut off his tuft of hair and threw it into the sea, while going in the steamer. Life abroad made it impossible for him to observe the daily rituals. Just to please his orthodox well-wishers and relatives, he agreed to wear the *yagnopavitam* but not the tuft of hair, on his return to India.

Hardiker does not observe annual death ceremonies of his parents as behoves as Brahmin boys on these days. He even seems to have resorted to non-vegetarian food for a couple of days or weeks in America when he ran out of money. Non-vegetarian was cheaper than vegetarian in America in those days. But he never took non-vegetarian food after his return to India. He shunned it.

In course of the first letter that he wrote from Eden in November 1913 he expresses his faith in the Creator stating, "The Creator created all men as equals and gave this world to humanity to live in peace and happiness as one. But man in his greed created differences and in his acquisitive tendency divided the world into many parts, each one claiming a part as his own." He reviews his earlier days and arrives at the conclusion that God is testing him at every stage, giving him untold suffering. He is however, confirmed in his belief that goodness awaits at the end of suffering.

In the course of his biographical note "I too am an M.P." written in January 1953, he writes, "I have never aspired for any posts or for any honour.....All that what I wanted to keep my body and soul together. How and in what manner I got it. How and whence it came and who gave it? I never bothered my head to think. God gave, I took, that has been my attitude. I have taken life as it came to me and made use of it for the cause of my mother country, for which I have lived all along and am living now."

In the same note, the choice that he made in taking the oath as M.P. is revealing. He notes, "The Secretary gave me two papers. He said, 'You can read any one of them'. One contained the "Oath" and the other "Affirmation". The first had a mention of God in it, the second was without it. Those who did not believe in the existence of some Higher Power in this world they did not take the "Oath", they read the other. I am a God fearing man, I have always believed that there is some Unseen Power in this world which makes the whole universe move. What is this, one knows not. It controls every action of every living organism and everything that is seen, smelt and felt by us. I had not to think long as to what paper I should take and read. Naturally, therefore, I took the "Oath".

Ever since he came and settled down in Ghataprabha, Hardiker introduced the Seva Dal discipline there also. Prayer was made obligatory both morning and evening. Loud speakers

broadcast devotional songs not only in morning and evening but also at intervals.

Positively Hardiker says, "I am a Ram *Bhakta* (Devotee) and admirer of Hanuman who is worshipped by all Hindus irrespective of their caste or community". He has established a temple of Hanuman in K.H.I grounds. His Holiness Sri Shankaracharya Jagadguru of Sringeri, had once come to Athani, a town near Ghataprabha and was camping there. Hardiker sent his representative to His Holiness to come to Ghataprabha and perform the *Kumbabhishekam* and *Kalasa Staphana* of the Hanuman temple. This inauguration in 1967 drew huge crowds even from far off places.

His Holiness Shri Shankaracharya of Kama Koti *Mutt* in South India, another branch of the *Mutts* of the followers of the Great Shri Shankaracharya the founder of the *Advaita* philosophy also paid a visit to Ghataprabha and camped here for a couple of days at the request of Hardiker.

Another *Mathadhipathi* or Pontiff was His Holiness Shri Shiva Kumaraswamy of Siddaganga in the erstwhile Mysore State, who was also pleased to pay a visit to Ghataprabha. His Holiness is a head of the Lingayat community, followers of Basavesvara. His Holiness is known for his catholicity of outlook on religion. He has established a large number of schools and colleges.

At his request in his last days by Hardiker, His Holiness Shri Niranjana Jagadguru of Mooru Savira Mutt in Hubli, another, Pontiff of Virashivas followers of Basavesvara also came and camped in Ghataprabha for some days.

Another Pontiff that came to Ghataprabha in 1974 was His Holiness Shri Visvesvarthirtha Shri Pandangalavaru of Pejavar Mutt near Udipi in Karnataka, a branch of one of the eight *Mutts* founded by Shri Madhwacharya, the great *Dwaita* philosopher and are worshippers of Sri Krishna. His Holiness is a social reformer, crusader in the fight against untouchability.

His Holiness Shri Shivanada Swamy of Hrishikesh in the Himalayas a Civilian in Government service who became a

Sanyasi also called at Ghataprabha in 1980 after the passing away of Hardiker, following in his footsteps and keeping up the tradition.

While in America Hardiker sometimes visited the Church. All these instances testify to his catholicity of outlook on religion and religious matters.

In the two canteens run by the K.H. Institute in Ghataprabha, Hindus, Muslims and Christians all work together in preparing and serving food. One cannot find out as to who is who, to which community or class one belongs. All join together in prayer, flag hoisting and other functions. They have been trained to realise that they are Indians first and other things next.

Reticence or equanimity of temper are two traits that have made Hardiker go unscathed through many a storm and stress. He is intensely human; and in his moments of relaxation in intimate company, he is a most jolly companion, and tender-hearted particularly with children. He joins them in their loud and guileless laughter and is not above playing jokes with them like the naughtiest among them.

'It is worry that kills a man not work' is a true saying. 'While fire burns a dead body taken to crematorium, worry slowly burns a living body's' is a Sanskrit saying. Hardiker had trained himself not to worry. His habit of incessant work and utter absence of thought for self-aggrandisement leaves him no room for worry. One of the best ways of over-coming worry is to plunge oneself into work. That is perhaps the secret of his sprightliness and energy till the end of his life.

He has cultivated the art of getting people together, and acting as a catalyst in undertaking any work, big or small. It has never been his habit to 'boss' over others. Knowing his selflessness and knowing that he has no axe to grind and no ambition to rise to the top, trampling over others and later after getting to the top kicking the ladder by which he ascended to the summit his fellow-workers carry out his directives with pleasure.

This perhaps, has been the secret of his magnetic hold on his co-workers and followers. He was utterly free from any pose of superiority or greater wisdom. He moved as an equal with youngsters and elders. He chided those with inferiority complex and asked them to behave as equals in company. He has given to the world more than what he has taken from it for himself.

D. Devaraj Urs, Ex-Chief Minister of Karnataka pays tributes to Hardiker as, "Dr. Hardiker was a true Gandhian, a votary of the Mahatma in the highest sense of the term. I had the privilege of knowing Dr. Hardiker and I cherish the memory of my association with him as a source of strength and inspiration. As a founder of Seva Dal and as a remarkable social worker, his contribution to our national advancement constitutes a memorable chapter in our history. Dr. Hardiker has bequeathed to us a glowing imperishable legacy."

Uma Shankar Dixit, Ex-Governor of Karnataka opines, "I should say, he left this world at a point of fulfilment of his life's aspirations. It was not given to many of our generation to have contributed as materially as he did, at the stage of the winning of freedom, and in the post-freedom era, to the building up of an enduring institution of service to the suffering humanity. All honour to the memory of such a high-spirited soul".

In the last days Hardiker's thoughts were concentrated on the future of Karnataka Health Institute which he had built up brick by brick with the cooperation of the selfless workers of the Institution and generous donors. He wanted a cancer institution to be started. He had an ardent desire to build up an Institute like the "Mayo Clinic" for post graduate training and research centre, and its benefits to go to at least medical progress of this country and the people.

He concludes, "I came from a poor but respectable family. I took a vow that this body, in which resides my soul is not my own. It belongs to the people and the country. Whatever I got, I have given it away to some institution or the other and have not kept back anything."

“With nothing I came, and with nothing I go on my last journey, without taking anything with me and leaving everything, I may have possessed, to the people and the posterity”.

“I am as poor today as when I was born. Having dedicated my life for the cause of the country, it has not been possible for me nor was it my desire to earn a living, ever since the vow of poverty was taken. The mark of poverty has been stamped upon me from the very beginning. Today, I possess only one thing in this world and that is my body to which the ‘g’ in me is imbedded”.

It was long for the last journey. The soul separated itself from his body, leaving the body lifeless and inanimate.

This sad, but inevitable event took place on Tuesday of August 26, 1975 eleven days after the Independence Day celebration on which date the children of Mother India, became free. There was no Narayana Subbarao Hardiker to respond to our call and guide the country on its onward march. His lifeless body was cremated in the grounds of the Karnataka Health Institute. A platform and a plaque mark the spot where the body was taken possession of by fire (Agni) and the other elements.

The Soul from whence it came, where it goes man and science have not yet been able to solve.

## **“The Last Will” of a Great Selfless Indian**

After I breathe my last, the lifeless body of mine be handed over to Dr. Madhav Krishna Vaidya, the present Chief Medical Officer of the Karnataka Health Institute, Ghataprabha, in order to study the various diseases which attacked this body one after the other after the 80th year of my age and made me suffer immensely.

Before the 80th year I was suffering from only the enlarged prostate and the accompanying disease thereto. In my very young age I suffered from eczema, skin diseases, for a long time. Of course due either to smoking or to something else I did suffer and am yet suffering. I have no asthma but I have asthmatic tendencies and I get exhausted very quick. This makes me feel most uncomfortable, rather miserable many times. After 80th year, as age advanced, the diseases that made this body their home earlier must have eaten up the tissues of various organs leaving me a weakling.

Dr. M. K. Vaidya has taken innumerable pains to save this body of mine from all these deadly diseases. Personally, I think, he has studied them very carefully and watched them whenever I fell ill and as they made me suffer. He did then whatever he could to relieve my pains and to save me. But now he should, in order to study, dissect this lifeless body of mine including the lungs, brain, eye and the various organs for the benefit of those who come to the Institute for relief of their pains and get themselves cured. He should make necessary researches and use the knowledge thus derived in treating more and more patients coming to this Institute efficiently and give the benefit of his knowledge to the whole world.

I know what this means but as I have dedicated my whole life to the country's cause from the very beginning I must also see that I hand over what little there remains with me for the same cause.

Let the remains of the lifeless body, after the research, be consumed to flames at some central place in the K.H.I. Campus so that my ashes may mix with the earth on which the Institute stands today.

Being fully conscious I have dictated this to Shri Satchitrao Prabhu-desai, the under-secretary to K.H.I. thrice, in my residence, sitting on my bed at different times and on different dates.

*It is My Last Will*

N. S. Hardiker

Karnatak Health Institute,  
Wednesday, 17-9-1974

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The above will was given to me a year ago when his health was threatening the life itself. But a man of iron will, he got over the crisis miraculously and lived an active life for another year.

It would be ridiculous to dissect the body of the Great man for ordinary dissection, and there were no proper facilities at Ghataprahba or even India for the high level, ultramicroscopic research that was in his and our minds. This was explained to him at a suitable moment and he had agreed. All other wishes were very carefully obeyed and we have even retained an urn with his ashes as a watch and ward on our activities in K.H.I. compound.

Karnatak Health Institute,  
Ghataprabha, 26-10-1975

M.K. Vaidya  
Chief Medical Officer.

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9	12	Basco	Bose
39	9	Visveraya	Visvesvaraya
39	11	Pitiably	Pithily
50	2	<b>Discount</b>	Discontent
57	29	Prescribed	Proscribed
96	26	Institutional	Institute
97	26	has	was
98	15	Proceeded	preceded
99	21	joining	ginning
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142	28	name	mane
143	2	achieving	achieving freedom by non-violent means and reached Dandi....
147	2	privations	privations and they have today as ruined and resourceless as can be imagined.
147	11	of	<b>add</b> the police.
147	13	the police	<b>omit</b> the police
148	9	Supra	Sapru
159	36	jail	after jail <b>add</b> asked
190	33	option	objection
207	1	Parith	Parekh
210	22	1923	1932
228	1	Diwahar	Diwakar
236	4	instructions	institutions
236	20	Gajanana	Gundo
236	21	Miraj	Hukkeri Road
238	10	his efforts	efforts of Dr. Kokatnur
238	18	health	<b>omit</b> health.
238	29	duly	newly
239	24	Manohar Datar	Smt. Kunda Datar
240	20	Dr. C. H. Khare	Dr. Mrs. S. Khare
241	5	Denka Swayer	Zdenka Sawyer
242	5	Health Minister	Director of Health
243	16	1955	1970
244	20	30 doctors	<b>add</b> settled in village schemes like.....
251	13	Yedawada and Misugappa	Yedwad and Musguppi
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